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THREE  
DISSERTATIONS

Relating to the  
*Christian Doctrine*  
OF THE  
TRINITY,

(V I Z.)

- I. The *Arian* invited to the *Orthodox* Faith.
- II. God and Man united in the Person of *Christ*.
- III. The Worship of *Christ* as Mediator founded on his Godhead.

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By I. W A T T S.

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I Tim. iii. 16. *Great is the Mystery of Godliness, God manifest in the Flesh.*

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L O N D O N,

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THE  
DISSERTATIONS

Relating to the

Christian Doctrine

OF THE

TRINITY

By the Rev. John

Watts, D.D.

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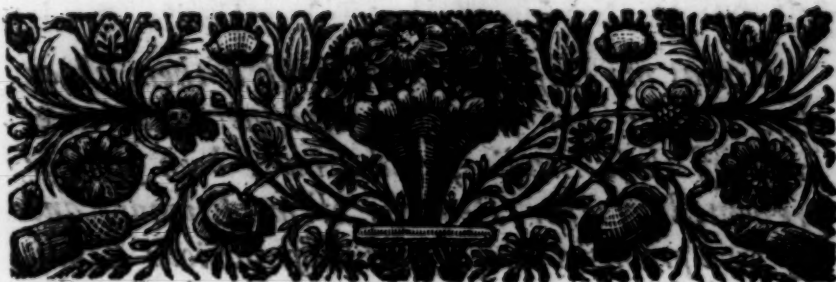
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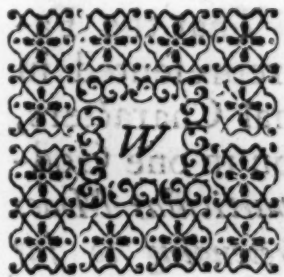
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# THE PREFACE.


**W**HILE I was writing the little Treatise of the Christian Doctrine of the Trinity, the Subject carried my Thoughts away into several occasional Sentiments, and incidental Truths. These would have interrupted the Thread of my design'd Discourse too much, if they had been mingled with the several Propositions to which they belong. I thought it proper therefore to throw them into distinct

Dissertations, several of which I had concluded before that Treatise was made publick.

*It was my Design to have finish'd them all at that Time ; but some providential Occurrences broke off those Studies, and I have been farther prevented by other Requests of my Friends, and my own promis'd Engagements of various Kinds, from resuming that Subject again, 'till a few Months ago this last Winter. A Man who thro' long Weakness of Body is rendered incapable of applying himself above six or seven Hours in a Week to any peculiar Study, distinct from his necessary Work, may be well excus'd if he is slow in the Publication of any Thing upon such a controverted Doctrine.*

*I confess when I wrote that little Book, I had no Purpose of engaging my self in Controversy. My Intention was only to exhibit the plain naked Doctrine of the Trinity, (viz.) That the Father, Son, and Spirit, are represented in Scripture under three Personal Characters, and yet as having Communion in one Godhead, without entering into any particular Modes of Explication, and without pretending to say new Things on that Article, either by Way of Position or Argument. My chief View and Design was to establish plain, unlearned Christians in the Faith of that Doctrine, by those scriptural Evidences, which seemed to me strong and*

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convincing ; and to lay a Foundation for extensive Charity, by making it appear that no particular Mode of Explication was plainly and evidently determined in the Word of God : And that the Scripture has made our Salvation to depend on those Offices which these Divine Persons sustain, and on the Honours due to them according to those Offices, rather than upon any deep Philosophical Notions of their Essence and Personalities, any nice and exact Acquaintance with their mysterious Union and Distinction.

I presumed therefore that if any Persons who disbelieved the proper Deity of Son and Spirit, had a Mind to signalize themselves by an Opposition to the Common Faith, they would have chosen some Author of superior Rank, who had entered more largely into the Merits of the Cause, and by a full and particular Explication of the scriptural Proofs thereof, had vindicated that Doctrine in a more complete and controversial Manner. But I found my self mistaken ; for some Months after my Treatise appear'd in the World, there was publish'd a profest Answer to it, bearing this Title, A sober Appeal to a Turk or an Indian concerning the plain Sense of Scripture relating to the Trinity, being an Answer to Mr. I. Watts's late Book, intitled, *The Christian Doctrine*, &c. I have a very great Disinclination to handle the Saw of

Controversy, especially in Matters so divine and sacred ; and my imperfect Health does by no Means permit me to lay out many Hours in such Work. My Life it self, i. e. All the useful Moments of it, are so shortened and diminish'd hereby, that I find them all much too few for the more agreeable Parts of that Service to which Christ has called me ; and upon this Account I shall not think my self obliged to enter the Lists with any Antagonist whatsoever, upon Matters of Dispute and Intricacy, either now or hereafter.

Yet since I had promis'd some occasional Dissertations on this Subject, I found it was much expected by the World, that I should then take some Notice of this Author and his Work, which I have now done in several of the Discourses which I have written, and endeavour'd to lay a Foundation for the Support of the Common Doctrine of the Trinity, by obviating some of his most plausible Objections.

And since I never design'd to give a large and particular Answer to the Sober Appeal, for the Reasons already mentioned, I think it proper here to make a few general Remarks on the Style and Manner of that Writing.

And



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And first I acknowledge my Obligations to the Author, for the Terms of Decency and Respect, and the Language of Friendship with which he treats me, both in the Preface and in the greatest Part of his Book. I receive them as the unmerited Civilities of a courteous Stranger: And had I the Happiness of knowing his Name, perhaps I should find just Occasion to make an equal Return. But while I am permitted to learn his Character no otherwise but from his Writing, I can only treat my unknown Friend with all that Esteem which his Writing deserves. For I must confess, how superior soever others may appear in Learning and Argument, yet I am not willing any Writer should exceed me in the Practices of a Christian Temper.

But I hope my Respondent will not take it ill, if I mention a few Instances, wherein he seems to have been awaken'd by his Zeal to forget his usual Style: As when he takes Occasion to pity me and all my Friends, for the Shifts we are put to in the Defence of our Doctrine. When he tells me he will not triumph over the Weakness of my Arguments, and yet affects a Triumph in several Places; with some other such superior Airs, which he assumes in the Course of the Debate. This Language carries a Sort of Sovereignty and Contempt in it, but



*adds neither Force nor Ornament to the Paragraph, or the Cause.*

Again, *He seems to indulge the same insulting Strain, when he repeats so often the Words Resistless and Over-bearing, which I think I had never us'd but once or twice at most. This represents me as tho' I had supposed almost every single Argument of mine to be over-bearing and resistless ; whereas in those Places where I use either of these Words, they refer chiefly to the whole Strength of all the Arguments put together, and which, I confess, still I cannot resist ; and Multitudes of Christians have confest the same. If I any where use such Language on slighter Occasions, I receive the Reproof.*

*He seems again to forget his usual Candour, when he construes my Words in his Preface, and his Appendix, as casting Damnation on all those who disbelieve the eternal Deity of Christ, by my citing the Words of the Apostle, 2 Pet. ii. 1. Damnable Heresies, denying the Lord that bought them, p. 249. I must confess, I do not think that Scripture particularly refers to those that deny the Godhead of Christ ; but rather to those that deny him as a holy Governor of his People : Or else it reproves in general all those that deny Christ in any of those Powers, Properties, Offices, or Characters,*

acters, the Belief of which is made necessary to Salvation. Now when the first Part of my Book is spent in proving the Deity of Christ and the Spirit, the second Part of it in declaring their Personality, and the third or last Part in surveying their several Offices and Relations in which they stand to us, and upon a Recapitulation I make this Conclusion, That there are such Things as damnable Heresies, when Persons deny the Lord that bought them; this should, with much more Justice, be referr'd (as I design'd it) to the Denial of all or any of these preceding Properties, Characters, or Offices of Christ, the Belief of which the Scripture makes necessary to Salvation, and not meerly be confin'd to the single Doctrine of his Deity.

Another Thing I am constrain'd to take Notice of is, that my unknown Friend the Appellant had written with a greater Degree of open Fairness and Evidence, if he had attacked my Propositions in the Method in which I have plac'd them, wherein they give mutual Light and Force to each other: But he has chosen rather to single out for his first Attacks some special Paragraphs out of distant Places of my Book, whereby he seems to insinuate to the Reader the Weakness of my whole Argument; and he spends above sixty Pages upon these, 'till at last he himself confesses, that he thinks it high Time

to

to enter upon the Arguments I have us'd, Page 62. And even then he intreats Patience once more for three Pages, e'er he enters upon a regular Form of Objection, Page 65. But however it be, I have this Advantage by it, that as other Circumstances permit me not to engage in any regular or continu'd Controversy, so I am the better justify'd to all the World in taking Notice of what this Author has objected, in several unconnected Dissertations.

I have not much Reason to complain of Misrepresentations of my Sense by the Appellant, in the Matters of Argument. One of the most remarkable Instances of this Kind is when he supposes me to believe a greater Distinction between the sacred Three in the Godhead it self than my Words amount to, as Page 10, and other Places. In general I must own he has written with a Degree of Impartiality and Fairness, in this Respect beyond what is usual in such Controversies; and if ever he has mistaken my Sense, I perswade my self that it was not done with Design, because (except the Places mentioned) there is a general Appearance of Justice and Candor running through his Arguments. Yet I cannot but take Notice of one Passage, wherein he has not done the Reverend Dr. Waterland the same Justice, in a Citation, Pag. 12 and 153. where he twice represents him as declaring, that the DOCTRINE of the Trinity is  
thoroughly

thoroughly understood but by few in Comparison, whereas that learned Author had only asserted, that the CONTROVERSY of the Trinity is thoroughly understood but by few in Comparison, which makes a great Difference in the Sense : For Multitudes of the vulgar Rank of Mankind may understand the Doctrine of the Trinity, sufficient for their own Salvation, while the learned Controversies that relate to it are much unknown by them.

I own the Light I have received from this Author in the different Turn he hath given to some few of those Scriptures which I had brought as Proofs of my Doctrine, which I must acknowledge carries such a Degree of Probability, as to weaken the Force of my Arguments deriv'd from thence ; such are John iii. 13. Zech. xi. 12, 13. and, perhaps, one or two more ; for I would not willingly pervert one Text of Scripture from its native and sacred Sense, to support any Article of my Faith.

I take this Opportunity here also, together with my Thanks to this Author, to acknowledge the Goodness of some other Friends, who by their obliging Letters have made other occasional Exceptions to any uncautious Sentences which I had used in some Part of my Treatise ; which being written chiefly for private Christians, had not all that strict Accuracy in it that Controversy



*requir'd. But these Expressions I shall endeavour to correct in the next Edition, which my Booksellers tell me will be quickly wanted.*

*With Regard to the Business of Charity, which I mention'd before, as well as the Matters of Argument for the Defence of the Deity of our Blessed Saviour, I have other Dissertations lying by me, which give some general Solutions to the chief scriptural Difficulties in this Controversy, and make it appear that the Common Doctrine of the Trinity stands firm upon the greatest Part of those Scripture Proofs by which I have endeavour'd to support it. And I hope it shall also be sufficiently proved, That the zealous Contenders for this Doctrine are not always so deficient in their Charity as they are too often represented.*

*I know there are some Things will be objected to these Dissertations, (viz.)*

*Object. 1. Since I have several more Discourses by me already finished, it will be naturally demanded, Why I have not publish'd them at once? Why I have given the World at present only these Three? To this I answer, That these three Essays enter not so far into the particular Distinctions between the Sacred Persons, but chiefly maintain their*

their Communion in the same Godhead : I thought therefore it was much more proper to send these abroad first ; hoping that if my Labours of this Kind find Acceptance among my Friends, I might then be better encouraged to publish the rest in a few Months Time ; in some of which I found my self constrain'd to speak more largely and particularly of the Distinction of Persons in the Sacred Trinity.

But on the other Hand, if the general Doctrine of the Communion of Christ in the Deity ; or the Union of two Natures in one Person, or Divine Worship paid to Christ the Mediator, cannot be supported, our particular Modes of explaining the Distinction of the Divine Persons are all destroy'd and render'd useless.

Object. 2. It will be censured as a Fault by many, That I repeat the same Things. Truly the Reason is, because these Essays were written at distant Times ; And besides, in such a Controversy 'tis necessary sometimes to set the same Things before the present View of the Reader, which would have but little Force, or perhaps be forgotten, if they were only intermingled with other Parts of the Controversy, and by that means were out of sight.

Object. 3. *Some will make it a Matter of Offence and Scandal, that I don't write with that full Assurance of every Thing as others would do in the like Case. To this I answer, That since the Studies of these last Years I think I am established afresh in the Belief of the Deity of Christ and the Blessed Spirit, and assured of it upon sufficient Grounds, that they are One with the Father in Godhead, though they are represented in Scripture as distinct Persons. But as to the various particular Explications of this Doctrine, and incidental Arguments that attend it, I desire to believe and to write with an humble Conscientiousness of my own Ignorance, and to give my Assent but in Proportion to the Degrees of Light and Evidence. I am perswaded, if every Man would proportion his Assent by the same Rule, much of our modern Assurance would be abated; we should have but few Dogmatists amongst us, even in some important Doctrines; and perhaps the most positive and confident Assertors of their own Opinions would become the most doubtful and modest of all Men.*

*Besides, when I consult the Scripture, or Human Writers, on so sublime a Subject, I don't come with all my Opinions fix'd and determin'd, but I read in order to receive further Light, and therefore I would write as one who may be*  
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mistaken, and who is honestly seeking Truth. I know the *Weakness* of Human Understanding, and how easily we are led into Error. I have often seen Occasion to retract my former Sentiments, and correct them by further Discoveries; and I esteem a modest and cautious Manner of Speech, in most of the controverted Points, to be one Excellence of a fallible Writer, and Retraction of an Error to be yet a superior Attainment.

Object. 4. Some think, That I do not write with Indignation and Zeal enough, and that I treat the Adversaries of the Divinity of Christ with too much Gentleness for any Man who professes to be a Friend to that Sacred Article, and a Lover of the Blessed Saviour.

I might make several Replies to such an Objection. As,

1. If my Blessed Saviour has lov'd his own Enemies so as to die for them, and to intreat them in the gentlest Manner to be reconciled to God the Father by him, I perswade my self he will never be angry with me, if I shew so much Love to those who dishonour him, as to intreat them in a gentle Manner, after his Example, to be reconciled to God their Saviour, to confess his sublime Character, and to pay him Divine Honours.



2. *I would not willingly call every Man an Enemy to Christ, who lies under some Doubts of his Supreme Godhead. My Charity inclines me to believe that some of them, both read their Bibles carefully, and pray daily for Divine Instruction to lead them into all Truth: That they Honour and Adore that glorious Person whom they believe to be the Brightness of his Father's Glory, and by whom he created the Worlds, who condescended to take a Human Body, and to die for Sinners; and that they trust in him, and love him above all Things, beside God the Father; though perhaps some culpable Prejudice may cleave to their Minds, whereby they are prevented from receiving that Light and Evidence of his Divine Nature, which, in my Opinion shines clearly in the Word of God: And I cannot but hope, that such humble and sincere Enquirers will not miss any of the necessary Articles of Faith.*

3. *I am well assured that the Wisdom which comes from above is first pure, and then peaceable; that we are required in the Gospel not to call for Fire from Heaven, even upon such Samaritans who will not receive Christ at all, but with all Meekness to instruct those that oppose themselves, that they may be recovered out of any dangerous Snares. The Methods in which Divine*  
Con-

## *The PREFACE.*      xvii

Controversy has generally been written, have proved fatal to Religion, and utterly improper to promote the Truth. When we rail we set our Opponents a Railing too; and in such a Frame of Spirit we are neither fit to instruct others, nor are they fit to receive Instruction. The Wrath of Man works not the Righteousness of God, nor the Knowledge of Christ. These angry Fits of Zeal do but awaken the disorderly Passions of Men, and tempt them to resist every Argument that comes arm'd with such assumed Sovereignty and Fire. 'Tis God only who has a Right and a Power to convince the Obstinate by a Spirit of Burning: He may clothe an Angel in Flame, or inspire a Prophet to be the Minister of his shining Vengeance, but I had rather be made a humble Messenger of his Light and Love. The Great God can send Conviction in the Language of Death and Ruin, but he does not exert this Power till gentler Methods have been try'd in vain.

Besides, in Contests and Debates among Men, much Darknes is consistent with vehement Heat. These Qualities are found in greatest Perfection in the nether World; and sometimes on Earth the fiercest Heat has the deepest Darknes attending it. Light it self, when join'd with Noise and Fire, has not the most happy Influence to improve and refine the Mind. A flash of Lightning rather affrights than guides us: The Voice of Thunder

*carries more Terror than Instruction in it : The Soul bars up all the Avenues of its Understanding against Truth it self, when it demands Entrance by such Human Methods of Violence. 'Tis only the gentle Approaches of Truth, like the Morning Light, which open the Windows of the Soul, and make it willing to receive all further Discoveries.*

*I add in the last Place, That if by such Methods as these I shall be so far honour'd of God, as to recover any who have departed from their former Principles, or establish those who doubt, I am well assured that my Blessed Lord will esteem it as a better Service done for himself, than if I had guarded his sacred Doctrines by scattering all the Terrors of Hell round about them, than if I had thundered out Damnation against Disbelievers, and awakened the Rage of every Gainsayer without the least Hope of Conviction. There was once a great and strong Wind that rent the Mountains, and brake the Rocks in pieces, after the Wind an Earthquake, and after the Earthquake a Fire, but the Lord was not in the Fire, in the Earthquake, or in the Wind; then a still small Voice was heard; God was in that Voice, and visited his Prophet who was jealous for the Lord of Hosts.*

*I conclude the Preface with one Request to my Readers of every kind, whether Arian or Athanasian, and that is, that they would not make all their former nor their present Opinions an everlasting Standard of Truth, and a Test whereby to judge of every Thing they read: And that they would not suddenly pronounce Nonsense or Heresy upon every Sentence that differs from their former Belief.*

*I entreat them on one Side, That they would search and examine honestly, whether it be not possible that such a Sublime and Mystrious Doctrine as the Deity of Christ, may be true, when some of the more indefensible Appendages of it are lopp'd off, which Doctrine, when mingled with these Appendages, was very hard to be believed or defended: And on the other Hand, I desire that my Readers would consider impartially, whether so difficult a Doctrine as this of the Sacred Trinity may not be better defended in it self, and more effectually let into the Mind of Disbelievers, by granting those Things which seem to be the obvious Sense of some Scriptures, and removing other Things which Scripture does not assert, and which were some of the chief Bars against their Belief of it.*



*In the mean Time, while we all imploy a diligent and impartial Search after these sacred Truths, and are seeking to grow in Grace, and in the Knowledge of Christ Jesus our Lord, let us with daily and importunate Requests implore the Assistances of the Blessed Spirit, since our Saviour has promised to send him as a Guide into those very Truths which relate to himself. John xvi. 14. He shall glorify me: For he shall receive of mine and shew it unto you.*



*Page 97, Line 16. add this Marginal Note. I use the Word Partly to shew, that the Man Jesus in Union with Godhead, might be appointed to be ador'd at his Incarnation, or before, and yet he might have a further Claim to it given him upon his Death and Resurrection, and thus it may be said, Therefore God hath highly exalted him, Phil. ii, &c. even as Jesus was beloved of God always, and yet he himself says, Therefore doth my Father love me, because I lay down my Life and take it again, John x. 17.*



DISSERTATION I.  
*The Arian invited to the  
Orthodox Faith:*

O R,

*A plain and easy Method to lead such  
as deny the proper Deity of  
Christ, into the Belief of that  
great Article.*

S E C T. I.

WHEN *Christians* are divided in  
their Sentiments, and break  
out into Party Quarrels, the  
Names of their Opinions will  
be tost to and fro, as Terms  
of Reproach and Scandal. *Arian* is  
made a Word of Infamy, and *Orthodox* on  
the other Hand is turned into a Jest, a  
Matter of meer Ridicule. But I have no  
Inclination either to rail or laugh; nor  
B would

would I use one of these Words in a *reproachful* Sense, nor t'other in a *ridiculous* one; and therefore it is proper that I should here explain my Meaning, that wheresoever these Words occur in the following Papers, the Reader may have just Ideas of them.

I don't love to affix such Names to any Party of Men as they themselves utterly disown: This has a Tendency to irritate the Spirits of those whom we design to enlighten, and reduce to the Faith and Profession of our own Sentiments, and therefore it should be avoided as much as we can. Yet it often so happens in the Affairs of Mankind, that it is hardly possible to describe the Followers of any particular Sect or Opinion, when it is necessary to speak of them, without using the same Names which the World generally gives them: And the World generally gives them the Name of those who have been the most famous *Assertors* or *Professors* of such Kind of Doctrines.

As it is therefore my Design in the present Essay to address those who may have entertain'd Scruples or Doubts about this great Doctrine of the *Deity of Christ*, or have departed from their former Principles, I would treat them with all Gentleness: And I freely declare, that I believe the Name of *Arian* hath been often of late given to such as have by no Means deserv'd it, and are no Abettors of the old Principles of *Arius*.

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An *Ancient Arian* is one who believes the *Son* and *Holy Spirit* to be meer Creatures : He believes our Lord *Jesus Christ* to be a glorious Person, but still as much inferior to the *true* and *eternal God*, as a Creature differs from the Creator ; for he believes His human Soul (or that Spirit which supplies the Place of it) to be his highest or divinest Nature, and that it was produced by the Power and arbitrary Will of God the Father, some Time before the World was made, and thus he believes it to be properly a *Creature*, utterly denying the *true* and *proper Godhead of Christ* ; yet he owns him to be sometimes called *God* in Scripture, on the Account of his great Likeness to God, his acting in the Name of God, and his Government of the World. And thus by changing and diminishing the Idea of the Word *God*, and reducing it to an inferior Sense, he allows an *inferior Godhead* to belong to *Christ*. He believes also this glorious Spirit did take upon him a Human Body, was born of the *Virgin Mary*, and thus became a compleat Man, in the Fulness of Time appointed by the Father. This is usually represented as the general Sense of the ancient Followers of *Arius*.

Now it is evident that the *modern Disbelievers of the Divinity of Christ*, or most of them at least, have refin'd the *ancient Doctrines of Arius*, and thereby, perhaps, rendered



dred their Sentiments more defensible, at least in their own Opinion: But if through divine Assistance I shall become so happy as to lead any that believe even these ancient *Arian* Principles, into the Doctrine of the *Divinity of Christ*, by natural and easy Steps, I would fain perswade my self that some of the *Moderns* will not shut their Eyes against the Evidence of Light, nor resist the Force of such Attraction, but yield to it with greater Ease.

But if this Expectation be too presuming, and no Disbeliever be recovered to the common Faith of the *Deity of Christ*, yet I must indulge my Hope thus far at least, that some wavering, doubtful, and unsettled Christians may be established in their Faith by some of these Attempts.

Before I proceed, 'tis necessary also that I should tell what I mean by the Word *Orthodoxy*. For several Centuries past, this Word has been apply'd to that *Explication of the Doctrine of the Trinity*, which supposes the Divine Nature to be but One Numerical or Individual Essence or Being; and that this Essence is the same in the *Father*, the *Word*, and the *Spirit*. That these Three are so far distinct as to lay a Foundation for the Scripture to speak of them in a personal Manner, as *I*, *Thou*, and *He*; and upon this Account they are called *Three Persons*: But that they are not so distinct as to have three

three distinct Consciousnesses, for they are only supposed to be Three incomprehensible Differences in one and the same numerical Essence of God, or in one and the same individual Spirit. That in the Person of *Christ* two distinct Natures are united, *God* and *Man*; whence it comes to pass that some proper *Divine* Characters, and some *Human*, are attributed to the same Person.

Now I ask Leave to try whether it is not possible to lead one who has favour'd the *Arian* Sentiments toward a Belief of the chief Parts of this Doctrine, which for some Ages past has obtain'd the Name of *Orthodoxy*.

## S E C T. II.

**T**HE Method which I shall pursue in my present Attempt, is to propose these following *Queries*.

*Query I.* Is it not a Principle of natural Religion, and universally confirmed by Reason and Scripture, that there is but one God, one true and living God, one Eternal and Almighty Creator and Supream Governor of all Things, one infinite Being, who is the first Cause and last End of all?

*Query II.* Have you not always believed this God to be one Spirit, one single Spirit, one conscious Mind, and not made up of two or three conscious Minds or Spirits? Nor am I going to lead you into any other

Idea of the Great and Blessed God, or to give you any Occasion to imagine that we believe two or three Gods.

*Query III.* Has not this Great and Blessed God assumed to himself in his Word some peculiar *Names, Titles, Characters* and *Prerogatives*, whereby he will distinguish himself from every Thing which is beside and beneath him, that he might give his People a *distinct Knowledge* of himself, and secure them from the *Danger* of paying divine Honours to any Thing that is not God? See *Christian Doctrine of the Trinity*, Prop. 4, 5, 6.

*Query IV.* Are not *Jehovah, the True God, the Great God, the Mighty God, and God blessed for ever, the God of Abraham, the Lord of Hosts, the King of Kings, the Lord of Lords, the First and the Last*, some of these distinguishing Names and Titles of God?

Are not the *Searching of the Heart of Man, Omnipresence, Omnipotence, and the Works of Creation, and the Conservation of all Things*, some of these divine Characters or Prerogatives? See *Christian Doctrine*, Prop. 7, 8. which Propositions, with the greatest Part of their Explication, may be vindicated against all reasonable Objections.

Let it be observed, that the Enquiry here is not, How far, or in what Degree some of these *Titles, Characters, Powers, and Operations* may possibly belong to an exalted Creature,

Creature, in the abstracted Nature of Things, or by the Favour of God? But whether God in his Word has not made these *Titles, Operations, and Characters*, his own appropriate Prerogatives, to distinguish himself from inferior Beings? And has he not express'd himself with a divine Solitude and sacred Jealousy in this Matter, that *Jehovah is his Name*, and he will not give his *Glory to another*?

Query V. Are not these *Names, Titles, and Prerogatives* ascribed to our Lord *Jesus Christ*, in several Places of Scripture, in such a Manner as would naturally lead the unlearned and common Christian into a Belief that they are the very same Characters whereby the *Great and Blessed God* has distinguished himself? Are they not often attributed to our Lord *Jesus Christ*, without any such evident Limitations or Restrictions as to distinguish them from the Prerogatives of the *one true God*?

Nay, let me add further, Are they not express'd in such a Manner, and so apply'd to *Christ*, that would lead even the wise, the learned, and the cautious Reader into the same Sentiments, if he had not imbib'd some other Opinion, and upon that Account endeavour'd to evade this Sense? See *Christian Doctrine of the Trinity*, Prop. 8, and 9. The Multitudes of pious Christians, learned and unlearned, that in all Ages of the Church



have honestly read their Bibles, and have fallen into this Sentiment of Things, after the strictest Search to find the Truth, are a sufficient Answer to this *Query*, and a Proof of the *Affirmative*.

*Query VI.* Is here not then the Appearance of a very considerable Difficulty, how to reconcile these Ascriptions of Divine Titles and Prerogatives both to God the *Father* and to *Jesus Christ*, without breaking in upon the sacred Doctrine of the *Unity of God*, which is establish'd both by Reason and Scripture? And how shall this Difficulty be removed, but by a Consultation of those sacred Writings wherein we find the same divine Characters ascribed both to *Christ* and to the *Father*.

*Query VII.* Does not the Scripture give us a very natural and evident Solution of this Difficulty, when it assures us that there is a most peculiar and intimate Union, or Oneness, between the *Great God* and his Son *Jesus Christ*? Col. ii. 9. *In him dwelleth all the Fullness of the Godhead bodily.* John x. 30. *I and my Father are One.* John xiv. 10. *I am in the Father, and the Father is in me.* John xiv. 9. *He that hath seen me hath seen the Father.* John xiv. 10. *I speak not of myself, the Father that dwelleth in me doeth the Works.* 1 John v. 7. *There are three that bear Record in Heaven, the Father, the Word, and the Spirit, and these Three are One.* Exod. xxiii. 20.

*I will send an Angel before thee, beware of him, provoke him not, &c. for my Name is in him.*

Query VIII. Are there not other Scriptures that express evidently both a divine and a human Nature in our Lord Jesus; as Rom. ix. 5. *Christ of the Seed of David after the Flesh*, and yet he is *over all God blessed for ever*? 1 Tim. iii. 16. *God manifest in the Flesh*, who was *seen of Angels*, and *received up into Glory*. Rev. xxii. 13, 16. *The Beginning and the End, the First and the Last, the Root and the Offspring of David*. John i. 1, 14. *The Word who was with God, and who was God, was made Flesh, and dwelt among us.*

Query IX. May there not be such a close and intimate Union or Oneness between God and a Creature, as that the Actions and Characters of either of them may be attributed to the whole compound Being? And may not this lay a Foundation for such divine Expressions concerning Christ, (*viz.*) That he is *Jehovah*, the *Great God*, *over all God blessed for ever*; *Jesus Christ the same Yesterday, to Day, and for ever*; and let all the *Angels of God worship him*, which are Characters belonging to the true God? And yet concerning this same Person *Jesus Christ*, is it not said also, he *eat, drank, slept, walked, groan'd, and dy'd*, which are Characters belonging to Man?

Query X. May not this intimate Union or Oneness between God and a Creature

give Occasion for the Actions and Properties of the Man to be attributed to God ? And may we not this Way account for such Expressions as these, *Acts* xx. 28. *God hath purchased the Church with his own Blood.* 1 *John* iii. 16. *God laid down his Life for us. God manifest in the Flesh, was received up into Glory,* 1 *Tim.* iii?

*Note,* This *Figure* of Speech, whereby the peculiar Attributes of one Nature are ascribed to another, is called a *Communication of Properties* : And it is usual in all Languages, and in all Nations, when two distinct Beings are united into one common Principle of Action. So we say of a wise Woman, she is a *prudent Body* ; so of a Drunkard, that he is a *thirsty Soul* : We often call a witty or skilful Man, an *ingenious Headpiece*, and we give the Name of a *sleepy Soul* to a Sluggard ; because Soul and Body being united compose a Man, therefore some Property of Body is oftentimes attributed to the Soul, and some Property of Soul attributed to the Body.

*Query XI.* Is not this a more natural, more easy, and more scriptural Method of accounting for the Attribution of divine Names and Properties to our Lord *Jesus Christ*, than for us to take the peculiar and distinguishing *Names, Titles, Characters* and *Properties* of Godhead which are apply'd to *Christ*, and sink them to a diminutive and inferior

ferior Sense, and thus apply them to the Man *Christ Jesus*? Would not every Reader, even a *Turk* or an *Indian*\*, readily believe these Names and Characters to be incommunicably divine, and appropriate only to the *Great God*, if they did not read them apply'd also to *Jesus Christ*? And would they not rather chuse to account for this Application of them by the personal Union of the Man *Jesus Christ* to the divine Nature, than by denying these Characters to be appropriate to God? Is it not more rational and more scriptural to suppose the Man *Christ*, by his Union to God, capable of these Names and Characters in their sublime and exalted Sense, than to run counter to so many Places of Scripture, which at least seem to appropriate these Names and Characters to God?

Query XII. Does it not tend to take away the Distinction betwixt God and his Creatures, which ought always to be sacred and

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\* I will allow the Author of the *Sober Appeal* to a *Turk* or an *Indian*, to have given as fair a Gloss to his Construction of those Scriptures in another Sense, as any Writer has done: But in several Places 'tis evident with how much Difficulty and Hardship those Texts are strain'd to any other Meaning than what the Trinitarian Writers have generally given them. Where the Gloss of that Author is fairest, and most likely to prevail on Readers, it shall be considered in some future Papers, if the present Essays are well received by the World.



inviolable, if we make such Names and Characters as *Jehovah*, the *Great*, the *Mighty*, the *Blessed God*, the *Creator*, the *Preserver of all Things*, and the *Object of Worship*, to be attributed and applied to any Thing that is not God? Or if we sink them into a low and diminutive Sense, in order to make such an Application of them? Is a mere distant Resemblance of God in some of his Properties, or a being appointed under God a Deputy Governor of the World, a sufficient Reason to have all these glorious and incommunicable divine Titles, Characters, and Worship attributed to a mere Creature?

*Query XIII.* Would not such an Attribution of divine Names, Titles, and Characters, to a meer Creature, have a plain and strong Tendency to introduce a *Polytheism* and *Idolatry*, too near akin to that which is often condemned among the *Heathens*, (*viz.*) The owning and worshipping Heroes, departed Souls, inferior and superior Gods? Would it not have an apparent Aspect of God's giving his *Name*, and *his Glory to another*, contrary to *Isa. xlii. 8.* And has it not a manifest and dangerous Appearance of breaking the first Commandment, which says, *Thou shalt have no other Gods before me?* Is not *Christ Jesus* in the *Arian* Scheme represented as another and an inferior God? Another and an inferior Object of Worship? Nor do I see how it is possible, upon that Hypothesis,

Hypothesis, to answer what the learned Dr. *Waterland* has urged so often, and so successfully, against his Opponents, (*viz.*) That the *Arian Writers*', by their Hypothesis, introduce more Gods than One.

*Query XIV.* As the Holy Scripture leads us into this Method of solving the proposed Difficulty, of both *Divine and Human Properties ascribed to Christ*, so does not Reason itself dictate and confirm the same? Since we find two distinct and seemingly inconsistent Properties ascribed to the *Person of Christ*, (*viz.*) *Divine and Human*, is it not far better to suppose the single Subjects of these Properties united into one compound Subject, (*viz.*) *God and Man*? And then each single Subject may keep its own Properties. Is not this easier than to join two inconsistent Properties in the same single Subject, which Scripture doth neither necessitate, nor encourage, and Philosophy and Reason will not allow?

*Query XV.* Since the modern Refiners of the *Arian Scheme* have granted, that there is a peculiar, strict and perfect Union, and Communion, between the Father and the Son, and cannot deny, but that several of the Texts I have cited may have a secret Reference to some *Mysterious, Incomprehensible Instances of Union and Communion between them* (see Dr. *Clark's Scripture Doctrine of the Trinity*, Part the first, Number 594 and 600) Where is the

the Inconvenience, or Difficulty, of allowing this to be called a *personal Union*, whereby what is proper to *God* may be attributed to *Christ*, and what is proper to the *Man Christ* may be attributed to *God*; and what is proper to either Part of the compound Person may be applied to the whole? Thus *God manifest in the Flesh was seen of Angels, and ascended to Heaven*, may signify the same, as that *Jesus Christ, or the Man united to Godhead, was seen of Angels, and ascended to Heaven*, 1 Tim. iii. 16.

## S E C T. III.

**S**UPPOSE a Person, who had before indulged the *Arian Error*, and denied the *Divinity of our Lord Jesus Christ*, should by these Steps of Enquiry be led on thus far, to believe that *Christ* is called *God, Jehovah, the Great God, and Blessed God*, in the true, proper, and exalted Sense, he might be yet led farther onward into this *Doctrine*, and quickly learn many other Points which are asserted and maintained in the *Orthodox Scheme, i. e.* in the common Explication of the *Trinity, (viz.) How the Son of God may be also God of one Substance, Power and Eternity, or of the same Substance with the Father, and in some Sense equal with him in Power and Glory.* And it may be explain'd also by this Means, how he becomes the Son of  
God

God by an ineffable Communication of the Divine Nature to him from the Father, and thus he may be the Image of the Invisible God, and the express Image of his Father's Person; thus also all the Divine Characters which are ascribed to Christ in the New Testament, may be properly said to be derived from the Father. Observe the following Method.

1. If the Essence of God which is in the Father, and in the Son Jesus Christ, be the same Numerical Essence\*, then it is evident that the Son hath the same Substance with the Father.

2. If the Perfections that belong to that Divine Essence are equal, or the same in the Father and in the Son, then there is a Sense

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\* It is generally granted by the greatest and best Trinitarian Writers, that supposing we believe the Father, Son and Spirit, to be really, truly and properly, One God, the particular Manner of explaining the internal Distinctions in the Divine Essence is of much less Importance. Upon this Concession I take leave to say, that though the Doctrine of the same Numerical Essence belonging to the Sacred Three, has been opposed by some Learned and Pious Writers, yet this is the Opinion which is certainly most consonant to the Light of Nature, which has been for many Centuries past counted the Orthodox Doctrine, and which seems most agreeable to the Unity of God, where that is represented in Scripture, and therefore I rather incline to believe it: And I think the Personal Representations of the Father, the Son, and the Holy Spirit, may be explained in a full Consistency therewith, as I shall endeavour to shew hereafter.

where-



wherein the Father and Son may be said to be *equal in Power and Glory*; though the Father may be properly said to have them *originally*, and the Son *by Communication*.

3. The Divine Nature, or Deity, may be said to be communicated to *Jesus Christ* the Son, by the Father's uniting the Human Nature of *Christ* to his own Godhead, (or to some Divine Power represented personally;) or by God's actual assuming the Man *Christ Jesus* his Son into a personal Union with himself, which Act of uniting the Godhead to the Man *Christ Jesus* may be call'd a Communication of the Divine Nature to the Son\*.

4. And perhaps, this is one Way where-

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\* *Though it has been an Opinion generally received, that the Sonship of Christ belongs to his Divine Nature, supposing it to be really derived from the Father by eternal Generation, yet the Scripture does no where assert this Doctrine, but 'tis drawn only by supposed Consequences: And there are many zealous Trinitarians, and learned Writers in our Day, who suppose no Derivation of one Person from another in pure Godhead, lest it infer some Inferiority in the Person derived; and therefore they explain Christ's Sonship rather to signify the peculiar Derivation of his Soul and Body from God the Father, or his being constituted the Messiah in the Decree and Appointment of God, and Dr. Tho. Goodwin also supposes, that the Union of the Man Jesus to the Divine Nature is one Reason why he is called the Son of God. It was by the personal Union that God bestowed on the Man Jesus the Glory of being his Son, Vol. II. Book 3. Pag. 146.*

by

by *Christ* becomes the *Son of God*; nor is it utterly improper to apply the Text here, *Psal. ii. 7. I will declare the Decree, the Lord hath said unto me, Thou art my Son, this Day have I begotten thee.* *Christ* becomes the *Son of God*, and may be said to be *begotten* of the Father by a *Divine Decree* or *Appointment*. And thus, as the Father hath *Life in himself*, so hath he given to the Son to have *Life in himself*, *John v. 26.* That is, he hath given the Favour of Union with the *Divine Nature* to his Son *Christ Jesus*; and to have *Life in himself* is one Property of the *Divine Nature* \*, which now exists in the *complex Person*.

5. Thus *Jesus Christ*, the *Son of God*, becomes the most perfect *Image of the Invisible God*, the *Brightness of his Father's Glory*, and the *express Image of his Person*. The Powers and Perfections with which the Man *Jesus* is invested, by the *Indwelling and United Godhead*, would render him a most illustrious *Image of the Father*, if there were no Superior Sense in which also he were the *express Image of God*; for there is no Being through which the *Godhead* shines in all its

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\* *This is not by far so bold a Thought as Dr. Goodwin has on this Text, when he says, It is one Attribute of Christ as he is God-Man, yea, as he is Man taken up into that Union, to have Life independently in himself, even as God the Father hath. Vol. II. Book 3. P. 193.*

Perfections with such Brightness, such express Likeness, and such Glory as in the Person of *Jesus Christ*, 2 Cor. iv. 6.

6. Yet farther, if we can receive the Doctrine of the *Pre-existence of Christ's Human Soul*, which seems to be the most obvious and natural Sense of many Scriptures, if we can believe that it was formed the first of Creatures before the Foundation of the World, and was present with God in the Beginning of all Things (which is no hard Matter for an *Arian* to grant) then we also justly believe this Union between God and Man to have begun before the World was, in some unknown Moment of God's own Eternity: For when the Human Soul of *Christ* was first brought into Existence, it might be united in that Moment to the Divine Nature.

Thus *Christ* was, in this Sense also, the *First-born of every Creature*. For his complex Person had a Being before the Creation was formed; and perhaps, this may be the best Way of expounding the Doctrine of the most Primitive Fathers concerning the *Ante-Mundane Generation of Christ*, i. e. his becoming the *Son of God* in a new Manner just before the World was made.

According to this View of Things 'tis easy to understand how he had some Hand in the Creation as God-Man, i. e. as *Jesus Christ*, by whom *God created all Things*, Eph. iii. 9.

iii. 9. How all Things were created by him, and for him, and by him all Things consist, Col. i. 16. And he upholds all Things by the Word of his Power, Heb. i. 3. For he was God-Man from the Beginning of his Existence as Man. Thus Divine Perfections always belonged to him; his Godhead was Co-essential and Co-eternal with the God-head of the Father, for it was the same Divine Essence; and his Person as God-Man existed before the Foundation of the World.

These glorious Attributions, by this means, appear to have a just Foundation in the *Divine and Human Natures of Christ united*, even without entering into any of the particular and internal Distinctions, and Personalities which belong to the Divine Essence it self, and which are more abstruse and incomprehensible; and therefore they are not the first and most necessary Things to be taught or learn'd in the Doctrine of the *Deity of Christ*.

Lastly, The Human Soul of *Christ* being thus antiently united to the Divine Nature, did about Seventeen Hundred Years ago assume a *Body that was prepared for it* by the Father through the peculiar Operation of the Holy Spirit. Upon this Account sometimes *Christ*, or the *Son of God*, is said to *come in the Flesh*; at other Times *God* himself is represented as *manifest in the Flesh*; some Expressions referring chiefly to the *Godhead*, others



others to *God-Man*, or the Soul of Christ in  
antient Union with his Divine Nature.

#### S E C T. IV.

NOW, if by such Methods of Reason-  
ing a Dis-believer of the *Divinity of*  
*Christ* shall be induced to believe his *Godhead*;  
by Virtue of such a personal Union between  
the Man *Christ Jesus* and the Divine Na-  
ture, I can't but think there is a just Foun-  
dation laid for a ready Belief of all the glorious  
consequent Doctrines of the Priesthood and  
Kingdom of Christ; and of the Proper and  
Perfect Satisfaction of *Christ* offered to the  
infinite Majesty of Heaven for all the infi-  
nite Offences of sinful Men. Our Blessed  
Saviour, by this Doctrine, is furnish'd with  
all those Divine Powers and Perfections  
that are requisite for his Exaltation to the  
Government over all Things, since in his  
Person there is the true and eternal *Godhead*  
united to the *Man Jesus*: And he becomes  
hereby the proper Object of Divine Wor-  
ship, considered in his Person as *God-Man*.  
And whosoever shall believe and confess  
this Doctrine, has, in my Opinion, a suf-  
ficient Degree of Orthodoxy *in this Point*, to  
be received into the Christian Church, al-  
though he may have some Scruples or Diffi-  
culties remaining upon his Mind, about  
some Opinions relating to other Parts of  
the *Doctrine of the Trinity*. The

The most natural and pressing Objection which here would arise in the Mind is this, *If the Divine Nature, or true God, be but one single conscious Mind or Spirit, and this Spirit be united to Human Nature, or the Man Jesus, then does not God the Father seem to be incarnate? Is there not too great an Approach made to that Doctrine which was called the Heresy of the Sabellians, or the Patri-passians, (viz.) That God the Father took Flesh, suffered, died, and rose again, and ascended to Heaven?*

*Ans.* 1. If the *Sonship of Christ* be not re-ferr'd to his Divine Nature, but rather to the extraordinary Production of his Human Nature, or to its personal Union with the Godhead, or to his Office as *Messiah*, then the Name of *Father* will not import any internal real Distinction in the Divine Nature or Essence\*, but rather it imports an ho-

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\* *That the Notions of Paternity and Sonship are not necessary internal Distinctions of the Divine Essence, but rather Oeconomical, External and Relative, seems to be the Sense of some learned Trinitarians. "Tho' these Three are in the Holy Scriptures spoken of under the Names of Father, Son, and Holy Ghost, and as begetting, begotten and proceeding: Yet still we leave it to those who are wiser, or at least more bold and daring than we, to say, that this does, and to shew afterwards how it does relate to the Divine Essence: For we have no Notion of a greater or lesser in the Godhead." See Doctrine of the Blessed Trinity by some London Ministers, Page 21.*

nourable

nourable Title or Character which the *Great God* assumes, upon the Account of his being the Origin of all Things, or his being the Father of our Lord *Jesus Christ* as Man, or his constituting him God-Man and Mediator.

The *Father* is also a proper Name which belongs to God, consider'd as sustaining the Character of prime Agent in all the Works of Creation, Providence, Government, and Salvation. But when this same Godhead is consider'd in its Union to a Man, and as part of the complex Person, then it does not assume to it self these supreme Characters, nor the Title of *Father* in the Trinity; and being joined to the Man *Christ Jesus* it may receive those Characters of Office and Inferiority which belong to a *Mediator*, as well as it renders the Person of *Christ* God-Man fit to sustain these Offices.

In this View, although *Christ Jesus* the *Son* be united to the same Godhead, which is the very Essence and Nature of the *Father*, yet it cannot be said properly, that he is personally united to the *Father*, because this Union to Human Nature, though it does not diminish any Thing of the Divine Perfections, yet it alters the relative Titles and Characters that belong to God, as he appears the Father of all Things, the Sovereign Majesty, the prime Almighty Creator, and Supreme Governor of Heaven and Earth.

The

The Similitude which I have used in the *Christian Doctrine of the Trinity*, Prop. 18. pag. 185. would set this in a fair Light, if I durst repeat part of it again (*viz.*) Suppose a *King* should send an *Ambassador Extraordinary* to a foreign Country ; and suppose the Soul of the *King* himself, or one of his intellectual Powers, could be so united also to the Body, or Person, of the *Ambassador*, as to animate, actuate and move him, and become (as it were) *one Person* with him ; Then the Soul of the *King* himself might be said to sustain both his own Character as *King*, and the inferior Character of the *Ambassador*, and fulfill both those Offices under a distinct Sort of Personality, or in two distinct Persons.

Thus we may apprehend, how *God the Father*, the *King* of Heaven, sent down his *Son*, a distinct Person, in whom the same Godhead dwells, as an *Ambassador Extraordinary* to Earth. And thus this Eternal Godhead being the same in the *Father* and *Son*, sustains the superior Character of a *Sovereign King*, in the Person of the *Father*, and may be said also to sustain the inferior Character of an *Ambassador*, and to fulfill that Office in the Person of the *Son*.

We must not expect Human Similes should be entire and perfect Images of Things Divine : If they give us some Illustration of sacred Mysteries 'tis sufficient.

The



The Holy Scripture seems to favour this Representation when it describes the *God-head* (or sometimes even the *Father*) as subsisting in the Man *Christ*, and executing all his three Offices of a *Prophet*, *Priest*, and *King*, in and by the Human Nature.

(1.) A Prophet. *John* xiv. 10. *The Words I speak to you I speak not of myself, but the Father that dwelleth in me, he doth the Works, i. e.* 'Tis the same God, who is sometimes called *Father*, that speaks in me, and confirms the Words by miraculous Works.

(2.) A Priest. *2 Cor.* v. 19. *God was in Christ reconciling the World to himself, i. e.* God in the Person of *Christ* was the Reconciler of the World to himself in the Person of the *Father*.

(3.) A King, or Lawgiver. *1 Thes.* v. 18. *In every Thing give Thanks, for this is the Will (or Command) of God in Christ concerning you.* God in *Christ* is our Commander.

Thus 'tis the same *God* (who at other Times sustains the Person of the *Father*) dwelling personally in the Man *Jesus* his Son, who assists him in all the Works of Mediation, so far that it may be said *God performs them*; and thus *God laid down his Life for us*, *1 John* iii. and *God redeemed the Church with his own Blood*, *Acts* xx. 'Tis that *God who was manifest in the Flesh*, *1 Tim.* iii.

Thus you see, how far we may go toward the Solution of this Difficulty, before we  
come

come to distinguish *Three Persons in the very Essence of God.* And I cannot avoid remarking, That all these Thoughts put together do naturally lead one rather to incline to this Opinion, that the *Godhead of the Father* and of the Son, are *numerically* one and the same Godhead, however *internally* and *externally* distinguish'd by personal Subsistences and relative Properties.

*Ans. 2.* But, perhaps, this will not be thought sufficient entirely to answer and remove the Difficulty: I add therefore, that if we suppose there may be some such, or greater Distinctions in the Divine Nature it self, or in God the Infinite Spirit, as are between the *Understanding* and *Will* in the *Soul of Man*, which is a finite Spirit, I have shown very particularly in a short *Dissertation on the Distinction of Persons in the Godhead*, how one of these Divine Powers, or Differences in the Divine Nature, may be united to Man in such a Sense as the other cannot so properly be said to be united to him; and for this I must desire the Reader's Patience.

## CONCLUSION.

**L**EST I should be exposed to the Censure of my zealous Friends, for not speaking so largely, fully and particularly, in this Dissertation, concerning the *Three*

*Sacred Persons* in the Trinity, *Father, Son and Spirit*, as I have done elsewhere, I entreat them to consider the Design of this Discourse, which is not to explain this Article at large, but merely to lead an *Arian* by soft and easy Steps into a Belief of the *Divinity of Christ*: And therefore it was necessary that I should not break in upon his Understanding all at once, and attempt to assault and batter down all his old Sentiments; but that I should explain the Doctrine in as near a Correspondency to his former Sentiments as Truth would permit, and represent the *Deity of Christ*, and the *Union of the two Natures in one Person*, in such a manner as might give the least Disgust and Offence to one of *Arian Principles*\*, provided always, that I assert nothing but what is agreeable to Scripture, though I do not at once publish the Whole of that Doctrine in all its Varieties. 'Twould

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\* *That Great Defender of the Divinity of Christ, Doctor Waterland, will bear me out in this Manner of Writing, for he freely declares, "He does not find fault with the Fathers for adapting their Stile sometimes to Pagans, but commends them rather for doing it in some Cases, as doing what was proper." See his farther Vindication of Christ's Divinity, &c. p. 17. And St. Paul practises the same Thing, and becomes all Things to all Men, even to Jews and Heathens, that by all means he may save some, 1 Cor. ix. 22.*

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be a good Beginning to proceed thus far ;  
Time, and Study of the Scripture, with Di-  
vine Instructions, may lead him on to far-  
ther Knowledge, and a more complete  
Agreement with our best Writers, so far as  
they agree with the Word of God.

Our blessed Saviour bore with the Pre-  
judices of his own Disciples for a Season ;  
he had *many other Things to say to them*, even  
at the End of his Life, *but they could not bear  
them yet*, John xvi. 12. And the blessed  
Apostles bore with the Prejudices of the  
Jews many Years, and did not all at once  
beat down their whole Scheme of *Mosaick*  
Principles. When St. Paul taught the Co-  
rinthians, he *fed them with Milk and not with  
Meat, for they were not able to bear it*, 1 Cor.  
iii. 2. And when he found the Hebrews  
backward to hear, he reserved, till after-  
wards, the *many Things which he had to say,*  
*and which were hard to be uttered*, Heb. v.  
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*The Servant of the Lord must not strive,*  
*but be gentle to all Men, apt to teach, patient,*  
*in Meekness instructing those that oppose them-*  
*selves*, 2 Tim. ii. 24. as well knowing, that  
'tis by short and gentle Steps, and by slow  
Degrees, that Human Nature is capable  
of dropping its former Prejudices, parting  
with any of its old Opinions, and receiving  
further Light. I am well perswaded, That  
Disputes regulated by *Christian Love*, and



under the Conduct of *Sacred Charity*, are in their own Nature most proper to rectify the unwilling Mistakes of Men; and if ever the Spirit of God condescend to bless any Controversial Writings for the Conviction of those that are in Error, 'tis the soft and gentle Method of Argument that stands fairest to receive such Divine Influences.



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## DISSERTATION II.

### *God and Man united in the Person of Christ.*

**I**S it is evident throughout all the  
**A** Scripture, so it is agreed on all  
Hands, that our blessed Saviour  
*Jesus Christ* is a proper *Person*, and  
is so described in the Word of God. He  
has all the peculiar Characters of *Personali-  
ty* belonging to him; he is a *distinct intelli-  
gent Agent*; and the personal Pronouns *I*,  
*Thou*, and *He*, are applied to him with  
great frequency in the Holy Writings.

It is also as clear in it self, and agreed  
upon without Controversy on all Sides,  
that he has the true and proper Characters,  
Attributes, Actions and Passions of *Man*  
attributed to him: The History of his Life  
and Death bear Witness to this in all the  
Evangelists.

'Tis also very evident to me, and has appeared so to almost all the Christian Church, in the several Ages of it, that the Names, Titles, peculiar Properties, and incommunicable Prerogatives of *God*, are given to this glorious Person in the Scriptures both of the Old and New Testament.

'Tis very hard (if not impossible) for us to give any tolerable Account, *how* and *why* the peculiar and appropriate Characters both of *God* and of *Man*, in so many Places, and in such Variety of Expressions, should be given to the same Person, *Jesus Christ*, unless we suppose the two distinct *Natures* of *God* and of *Man*, united to make up one Complex, or compound Principle of Action and Passion, *i. e.* to make up one *Person*.

The Holy Scripture lays an evident Foundation for this. *Christ* is plainly described in several of the Sacred Writings as *God* and *Man*, united to make up one Person, one complex Principle of Action and Passion. He is often called *God*, and he is often called a *Man*, both in the Old and New Testament; and sometimes both these *Natures* are represented together, Col. ii. 9. *In him dwelleth all the Fulness of the Godhead bodily.* Rom. ix. 5. *Christ of the Seed of David after the Flesh*, and yet he is *over All, God Blessed for ever.* 1 Tim. iii. 16. *God manifest in the Flesh*, who was seen of Angels, received up into *Glory*.

Glory. Rev. xxii. 13, 16. *The Beginning and the End, the First and the Last, the Root and the Off-spring of David.* John i. 1, 14. *The Word, who was with God, and who was God, was made Flesh and dwelt among us.* 'Tis upon the Account of this Union that both *Human* and *Divine* Properties and Characters are attributed to him in the Bible.

In Opposition to this it has been *objected*,  
 "That in the Passages of Scripture men-  
 "tioned in my Book of the *Christian Doctrine*  
 "of the *Trinity*, there is not the least Hint  
 "of two intelligent Agents united in one  
 "Person." *Sober Appeal*, pag. 144.

*Answ.* I would let the Reader judge, whether in the Passages which are there mentioned, pag. 175. as well as in the Texts I have now cited, there is not much more than a mere Hint of two such intelligent Agents united: It seems to me to be the very Language of Scripture. But if the two Natures of *Christ* were not express'd so plainly as they are, and connected and united in the same Texts, yet there are so many different Characters applied to *Christ*, which necessarily require two such intelligent Agents, one *Divine*, and one *Human*, that the Inference appears very obvious and unavoidable, that *God and Man are united in the Person of Christ.*

Let us look into our selves a little, and enquire, Why we believe *Man* to be a com-



*pound Being*, a Creature or Person made up of an animal Body, and a rational Spirit? If we would speak as Philosophers, the only Reason why we believe it is, because we find some Powers, Properties and Operations belong to us, which cannot belong to a mere Animal, or a Body of Flesh and Blood, such as *Thinking, Reasoning, Doubting, Reflecting, Designing, Repenting, Wishing, &c.* And we find also, other Ideas, Operations, Powers and Properties, which cannot belong to a Spirit, such as, *Corporeal Qualities, Dimensions, Figure, local Motion, Tangible, impenetrable and solid Substance, Eating, Drinking, Walking*: From these Things put together we infer, that since one single Nature is not capable of all these Properties and Operations, therefore the *Person of Man* is made up of two distinct Natures (*viz.*) A *Body* and a *Spirit*.

Now it is the same Diversity of Appearances, and the same Reasoning, that persuade us to believe the *Person of Christ* is made up of two Natures, *Divine* and *Human*: And the Scripture seems to account for these Things the same Way.

'Tis objected again, that "the Author of  
" the *Christian Doctrine*, &c. hath defined the  
" Word *Person*, in the common Language  
" of Men, to signify *one single, intelligent,*  
" *voluntary Agent, or Principle of Action,*  
" therefore according to the common Sense  
" and

“ and Language of Mankind, here are two  
“ *Persons* in Christ, as well as two *Natures* ;  
“ and therefore the Author will not say,  
“ that he *uses the Word PERSON here in a*  
“ *Sense near akin to the common Sense of the*  
“ *Word.*” Sober Appeal, pag. 140.

*Answer,* Yes, the Author may venture to say, *He uses the Word PERSON here in a Sense near akin to its common Sense :* And I gave particular Notice, pag. 145. that “ though the  
“ *Word Person* may be fitly used and applied  
“ to the Doctrine of the Trinity, yet we  
“ generally suppose it is not to be taken ex-  
“ *actly in the same Sense,* as when we call  
“ *three Men, or three Angels, three distinct*  
“ *Persons.*” Now what is not *exactly the same Sense,* may yet be a *Sense near akin.* And if in explaining Things *Divine* we use the same Word to include a little more, or a little less, than in Things *Human,* I think this may be done without blame, since we give Notice of this special Use of the Word, since it is the best Word we have, and 'tis that which comes nearest to the Divine or Sacred Ideas which we would express.

The Word *Person,* in the common Sense of it, signifies *one single, intelligent, voluntary Agent.* But in this Theological Sense it is supposed to signify *one complex intelligent, voluntary Agent ;* and thus the two *Natures* of Christ, *Divine* and *Human,* may be called *one Person.* In order to explain this in

a *very near* Approach to the common Forms of Human Language, I would propose the few *Queries* following.

*Query I.* May not two distinct Substances, such as a *Body* and a *Spirit*, be so intimately united, as that the one may act in Subordination to the other, and they may both be esteemed, by virtue of this Union, as one common Subject of Action or Passion, or one complex Principle of Doing and Suffering? And is not the whole Being properly called a *Person*? The common Affairs and Language of Mankind (who are composed of a *Spirit* and a *Body*) answer this *Query* in the Affirmative by daily and hourly Experience.

*Query II.* In this Instance, of a *Person* composed of two distinct Substances, is not that which is done, or sustained by the one or the other Substance, attributed to the whole complex Being? If the *Body* sleeps or walks, if the *Soul* meditates, loves or fears, do we not say, *The Man* fears, loves, meditates, walks, or sleeps?

*Query III.* In this complex Being, or *Person*, are not the Actions, Passions or Characters, of either part of the Composition, sometimes attributed to the other in common Language? Do we not frequently say, and hear such Sentences as these, (*viz.*) *Poor Soul, how pale it looks! That tall Thing is very silly. No wise Body would have done so.*  
*This*

*This deformed Figure here is a learned Man. Some Body thought of me. A projecting Brain. A thoughtful Face. A witty Head. An honest Heart. A heavy Soul. A warm Spirit. In each of which Expressions some Property of Body is attributed to the Soul, or some Property of the Soul attributed to the Body.*

This is what we call a *Communication of Properties*, and 'tis used in the Sacred Writings as well as Human. *Gen. vi. 12. All Flesh had corrupted his Way upon the Earth,* when in Truth 'twas the *Spirits* of Men had corrupted their Way. *Prov. xxvii. 7. The full Soul loatheth the Honey Comb, but to the Hungry Soul every bitter Thing is sweet,* where-as Hunger and Fulness are really the Properties of the Body. *1 Thess. iv. 14. Them that sleep in Jesus will God bring with him.* 'Tis in Truth, the Body that sleeps, and the Soul is brought from Heaven with Christ to Judgment; yet you find, in the Language of the Apostle, this Communication of Properties.

*Query IV. May not two intelligent Agents, or two Spirits, one of which is inferior to the other, be so intimately united, as that the one may generally act in entire Subordination to the other, and under the Influence of the other, so that they shall be esteemed as one common Principle of Action and Passion? And may not what is done*

or



or sustained by *one Spirit*, be sometimes attributed to the *whole complex Being*, or sometimes to the *other Spirit*, by reason of their most close and intimate Union?

The Union of the *Soul* and *Body* to make one complex Being, *i. e.* a *Man* (which are two Things so utterly distinct in their own Natures) gives Foundation enough for the Union of *two Spirits* into one complex Principle of Action, since kindred Natures may better admit of closer Union than Natures so exceeding different.

*Query V.* May not the personal Pronouns *I*, *Thou*, and *He*, be apply'd to this whole complex Being, especially in every Instance wherein the inferior Spirit acts in entire Subordination to the Superior? And as the Word *Person*, in common Language, signifies *one single, intelligent, voluntary Agent*, so may it not, in this Instance, signify *one complex, intelligent, voluntary Agent*? And thus the Word *Person* will appear to be used here in a Sense *near akin* to the common Ideas of it.

*Query VI.* Are there not many other Words in Human Language which are used in this manner, *i. e.* to signify either *one single Substance*, or to signify *one complex Substance*, made up of two, or more, single Substances united?

We may borrow Instances from *Corporeal Unions*. When *two* contiguous *Houses* have mutual

mutual Communication made between them by proper Doors, and are inhabited by one Family, they are often called *one House*: They were *two single Houses* before, now they are *one complex House*. So *two Trees* may be planted close together, and if they are bark'd on one Side, and bound to each other, by this Union they will, as it were, grow into *one*, and we may with Propriety call them *one Tree*: Such Instances are also common in *Twin-fruits*, as *Apples, Cherries, &c.*

We may borrow Instances also from *Political Unions*. So the *Parliament of England*, and the *Parliament of Scotland*, are united and made *one Parliament*: Or those *two single Nations*, which contain Thousands of intelligent Agents, may be united and *one Nation*, i. e. *one complex Nation*. So a *Man and his Wife*, who are *two single natural Persons*, may be called *one political Person*, for they are *one Person* in the Eye of the Law, because what the one sustains, receives, or acts, is in many Cases attributed to the other.

Now to apply these *Queries* to the Doctrine of *two Natures in the Person of Christ*.

*Query VII.* May not the Great God, the Infinite Spirit, think it proper to assume into Union with himself a Finite Spirit, in so close and intimate a manner as is possible for two such Spirits to be united to each other? And may they not be esteemed as

*one*

one complex Being, one complex Principle of Action and Passion?

Query VIII. Whether this complex Agent, made up of the Human and Divine Natures, so intimately united, may not have the personal Pronouns *I, Thou, and He*, in the singular Number, applied to it with a Justness and Propriety of Speech, which Pronouns are the distinguishing Characters that Human Language has affix'd to *distinct Persons*?

Query IX. May not this Union be properly called a *Personal Union*? Or (if we choose Greek Words) an *Hypostatical Union*? And may not this lay a Foundation for that Figure of Speech which is so exceeding common in Human Language, (*viz.*) *A Communication of Properties*, when two different Beings are thus united into one?

Query X. Though it be impossible for us to tell precisely and fully wherein the *Personal Union* consists, yet is it not sufficient for us to know that it is a nearer, and more intimate Union between the Godhead and the Man *Jesus*, than there is between God and any other Creature within our Notice? And that it is sufficient to lay a Foundation for the Attribution of the distinguishing Properties, Operations and Passions of the one to the other, or to the whole complex Person?

Thus,

Thus, though the Saints are said to be united to God, or to be *one with God*, and to *dwell in God*, and to have *God dwelling in them*, yet we never find the peculiar Properties, Actions and Passions of God and of the Saints, mutually attributed to each other in that manner as the Actions and Passions, and peculiar Properties of God and the *Man Jesus* are; nor are they ever described as making *one complex Being or Person*; nor are the Actions, Passions, and peculiar Properties of God and the *Saints*, attributed to any such complex Being, or compounded Person, made up of both.

Query XI. Whether the Person, the complete Person of our Lord *Jesus Christ*, may not therefore be properly described, as the *Blessed God in personal Union with a Man*, or as a *Man personally united to God*? And whether this is not the most plain, easy and natural Way, of accounting for the Human and Divine Titles and Characters attributed to him? Is not this done without straining any of the Expressions of Scripture from their most proper Ideas, and always allowing the Divine Titles and Characters to signify the Idea of *true Deity*, and the Human Characters to intend nothing superior to *Human Nature*?

Query XII. Whether upon this Principle it may not be said *Christ is God, Christ is Man. He grew in Wisdom and in Stature.*  
*He*



*He knows all Things, &c.* referring to his two different Natures, or the two different Parts of his complex Person? Upon this Account, when we speak of *God manifest in the Flesh*, may it not be properly said, *God was seen of Angels, and he ascended into Heaven; Christ was of the Seed of David after the Flesh, and he was ever All God blessed for ever; God laid down his Life for us; God purchased the Church with his own Blood?* &c. If what is true of one of his Natures, be affirmed concerning his *whole Person*, and sometimes concerning the other Nature, this Union of two Natures in one Person lays a plain Foundation for it.

*Object.* “ Supposing this strange Notion,  
 “ of *two intelligent Agents making one Person*,  
 “ we shall find some Things so manifestly  
 “ spoken of the entire Person, as will ef-  
 “ fectually preclude this Way of Escape:  
 “ As particularly, when our Lord says,  
 “ *Mark xiii. 32. that he knew not the Day of*  
 “ *Judgment*: For though it is allowed to  
 “ *affirm* of the *Person*, what belongs to either  
 “ Nature, yet I fear it will be accounted no  
 “ better than Equivocation, to *deny* of the  
 “ Person what belongs to either, for cer-  
 “ tainly if it belongs to either Nature, it is  
 “ true of the Person which is supposed to  
 “ be constituted of both Natures. By the  
 “ same Liberty of speaking might one not  
 “ deny that *Christ is God*, meaning it of his  
 “ Human Nature; and again, on the other  
 “ Hand,

"Hand, deny that *Christ is Man*, meaning it  
"of his Divine Nature? The same may be  
"said concerning those Places, where *Christ*  
"says, *I can do nothing of my self*, &c." Sober  
Appeal, pag. 146.

*Answer*, This Objection is push'd home  
with its utmost Force by a very acute Wri-  
ter, Mr. *Emlyn*, in his *Humble Inquiry*, &c.  
And I would refer the Reader to those An-  
swers which that excellent Author, Mr.  
*Boyse*, has given it, in his *Vindication of the*  
*true Deity of Christ*, from page 94, to page 108,  
*Edit.* 3d. wherein the whole Dispute on this  
Subject is contained. There are also feve-  
ral other Authors who have vindicated this  
Text, *Mark* xiii. 32. from the Inferences  
which the *Arian* Writers would draw from  
it, by such Considerations as these.

1. Our Saviour speaks this under the  
Character of a *Mediator*, or a Prophet com-  
mission'd by the Father, to reveal his Will  
to Men: Now, since he had it not in his  
Commission to reveal the Day of Judgment,  
he speaks as though *he knew it not*, i. e. 'twas  
not within the Reach or Extent of that  
Knowledge which his Father commissioned  
him to communicate to Men at that Time,  
though in his Divine Nature he had in  
himself the Knowledge of it. By the same  
Reason our Lord might say, *he could do no-*  
*thing of himself*, which he had not Commis-  
sion to do as Mediator.

2. That

2. That in this Place *Christ* represents himself as the *Son of Man* in the foregoing Verses, *Mark* xiii. 26. and thereby he may be understood to distinguish his *Human Nature* from his *Divine*, and to deny that he *knew the Day of Judgment* as he was *Man*, or the *Son of Man*. And it is certain, that our blessed Lord, in the Days of his Humiliation, often spoke of himself considered in his *Human Nature* abstracted from the *Divine*, though the Union was never dissolved: 'Twas his proper Work on Earth to represent himself as *Man*, rather than as *God*, for *had the Jews known, they would not have crucified the Lord of Glory*, 1 Cor. ii. 8.

3. To this I would add, in the last Place, That if the *Sonship of Christ* does not belong to his *Godhead*, even when he is called the *Son of God*, but belongs rather to his *Office* as *Mediator*, or to the *Derivation of his Human Nature*, both *Soul* and *Body from God the Father*, in a peculiar and extraordinary Way, then wheresoever he is represented as a *Son* (whether as *Son of God* or *Son of Man*) still his *Sonship* is an inferior Part of his Character; and on this Account we may expect many Things asserted or denied concerning him, which cannot properly be asserted or denied concerning his *Supreme Nature* or *Godhead*, which has nothing in it self so much derivative and dependent, as seems to be implied in the Word *Son*.

Now,

Now, if we should allow the Inference which the Objector makes, (*viz.*) That if our Saviour, in his whole complex Person, should deny, concerning himself, those Properties which he possesses in one of his Natures, it would approach too near to an Equivocation, yet when he speaks of himself expressly in his inferior Character, or in his inferior Nature, as a Son, or as Mediator, he may then expressly deny any Divine and Supreme Property of himself, considered in his Divine Nature, without any Shadow of such an Imputation. Though he would not say *Christ is not God*, or *Christ is not Man*, yet he might freely declare, that *his Divine Nature is not Man*, or the *Son of Man is not God*; and in the same Sense the Son can do nothing of himself, and the Son of Man knows not the Day of Judgment.

I was willing to answer this Objection particularly, because 'tis generally supposed by the Arian Writers to be unanswerable, tho' it has diverted me too far from the Subject of Personality, which I was pursuing.

Perhaps it may be yet further objected here, against the Unity of the Person of Christ, that the Human and the Divine Natures are still two Persons, for they are two distinct intelligent Agents, and the Pronouns *I*, *Thou*, and *He*, may be applied to either of them, considered apart.

*Answer* 1. To this I answer, The same may be said concerning any of the foregoing



ing Instances that I gave of two Substances united into one compound Substance: So the *complex House* may be called *two Houses*; and the *complex Tree* be called *two Trees*; and *Great Britain* may be called *two Nations*; and a *Man and Wife* may be called *two Persons* still: There is a Sense in which they are *Two*, though there is another Sense in which they are *One*. But I think 'tis sufficient to denominate each of these Examples *one Being*, or to attribute *Unity* to each of them, if one Thing is frequently predicated, or affirmed concerning each of them as a *complex Idea*.

Nor can I see any Thing so terrible or *heretical* in it, if we should suppose the Human Nature, and Divine Nature of Christ, to be in some Sense *two distinct Persons*, as *God and Man*, being each of them a single intelligent Agent. I confess the frightful Sound of *Nestorianism* may reasonably forbid a Man to indulge this Language, because it will not be counted *Orthodox*: But I know of no manner of Injury done to the Scripture, to the Sacred Truths of the Gospel, nor to the common Schemes of explaining the Trinity, by such an Allowance as this is. The Reverend Mr. *Rob. Fleming* is positive in this Point. See *Christology*, Book III. Chap. 3. page 279. And the Scripture sometimes seems to speak of *Christ* as a distinct Person in one of his Natures, and as  
ab-

abstracted from the other, though it be not really separated.

*Answ. 2.* But yet I may add, That the common way of Speaking to which our Divines have accustomed themselves, denies the Human Nature of *Jesus Christ* to be so properly called a *distinct Person* by it self, because it was never ordained to exist one Moment separate from the Godhead: And that therefore the complex Idea of *God-Man*, may with greater Propriety be called a *Person*, than the Human Nature alone. If I were engaged to support this Notion, I might propose a parallel Case to give some Light to it, (*viz.*) An *Angel* is called a *Person*, because though it be but a single Spirit, yet it was never ordained to exist in Union with an animal Body: And yet a *Human Soul*, which is one single Spirit, is not so usually called a *Person* in the separate State, because 'tis ordain'd to dwell in a Human Body; and upon this Account the Addition of a Human Body is many Times reckoned necessary to complete the *Personality*, or to make a Human Soul, a *complete Person*.

*Answ. 3.* If this Difficulty could be solved no other Way, we might correct the Account which I have given of the Word *Person*, and include in it all the Ideas which the learned Dr. *Waterland* has express'd in his Definition, (*viz.*) *A single Person is an*  
in-

*intelligent Agent, having the distinctive Characters of I, Thou, and He; and not divided or distinguished into more intelligent Agents capable of the same Characters.* See Second Vindication of *Christ's Divinity*, Query Fifteenth, where he has set this Definition of the Word in a clear and easy Light. Let it be noted here, that the Doctor accurately and judiciously uses the Words *divided* and *distinguished*, not *divisible* and *distinguishable*; for the Human and Divine Constituents of the *Person of Christ* are really *divisible* into two such *Persons*, but since their Union they never were, or shall be really separated and *divided*.

If after all it should be found, that the Scripture, on some Occasions, represents the *Divine Nature of Christ* as a *Person*, and at another Time speaks of the *Human Soul* as a *Person*, either before or after its Incarnation; and if in other Places it describes the *Divine and Human Natures* united as *one Person*, I cannot see any Inconsistency in all this; supposing that *Person* be distinguished into *single* and *complex*, and into *complete* and *incomplete*: In one or other of these Senses, the Word *Person* may be variously applied, without any Force or Strain put on the Words of Scripture, and without any Violation of the Rules of Human Language.

I cannot but think the Light in which I have here set this Matter, of the *complex Person of our Lord Jesus Christ*, is sufficiently evident; and though, perhaps, we may not always agree about Terms and Names, and the Use of the Word *Person*, yet the Ideas which I have represented seem to be clear and distinct, and, perhaps, may give Satisfaction to those who are not inclined to dispute about Words and Names.

And since it may bear a Dispute, whether the Word *Person* be ever used in this Sense in Scripture, it shall never be a Matter of Zeal and Contest with me, whether another Man will express these Ideas in my Words or no; provided he will but acknowledge such a peculiar Union between the Human and Divine Natures in *Christ*, as sufficiently qualifies him for all the Honours and Offices of his Mediation, and lays a Foundation for attributing to him the appropriate and peculiar Titles, Characters and Operations, both of God and Man. *To Him be Glory and Dominion for ever and ever. Amen.*







## DISSERTATION III.

### *The Worship of Christ as Mediator founded on his Godhead.*

\*\*\*\*\* IT is an Unhappiness to the *Chri-*  
\*\*\*\*\* *stian* Church, that there should  
\*\*\*\*\* be any Controversies raised about  
\*\*\*\*\* Matters of so Sacred Importance,  
as the *Worship* which is paid to our Blessed Sa-  
viour. 'Tis agreed now a-days on all  
Hands, that both *God the Father*, and his  
Son *Jesus Christ*, are the proper Objects of  
*religious Worship*; but the chief Dispute lies  
here, Whether the *Worship* that is paid to  
both of them be properly *Divine* or no?  
And, Whether our Saviour be the Object of  
our *Worship*, merely as a glorious Creature,  
whom the Father has thus dignified, or as  
he himself has proper Communion with  
God the Father in the *Divine Nature*, and  
is one God with him? That is, Whether  
*true and proper Godhead*, or an *inferior exalted*  
Cha-

Diff. III. *The Worship of Christ, &c.* 49

*Character*, be the proper Foundation, and Ground, of the Worship that is paid to him?

I have read, with some Diligence and Care, what the Author of the *Sober Appeal*, and others, even the most Ingenious of the modern *Unitarians*, have written on this Subject, where they endeavour to prove, That *Religious Worship* under the New Testament is not so peculiar a Prerogative of the Supreme God, but that it may be given to our Lord *Jesus Christ*, though he be, in their Sense, but an exalted Creature; and that the New Testament requires *Religious Worship* to be paid to him as such. After all, I cannot see sufficient Reason to abandon my former Argument on this Head, which I have published in my *Christian Doctrine of the Trinity*, though, perhaps, I may take an Advantage from this Study, to correct some of my Sentiments, while I endeavour to guard and defend the rest.

In the pursuit of this Subject, I shall attempt to establish the Common Protestant Doctrine of the *Worship of Jesus Christ the Mediator*, upon the Foundation of his Godhead, and answer the most important *Objections* I have met with in any of those Writers.

The Method I shall take in this Discourse, is to lay down several successive Propositions, to support the *Argument for the Divini-*

ty of Christ, drawn from the Payment of Religious Worship to him, and then shew, That Divine, or Religious Worship, may be paid to him as Mediator, even though the Man Jesus is a Part of the Complex Person of the Mediator who is religiously worshipped.

Prop. I. *Worship is some peculiar Honour or Respect paid to an intelligent Being, either real or imaginary.*

The Word *Worship*, in old English, was used for *Honour* in general, whether this be paid by the Body or the Mind, or both: An inward Esteem or Respect for any Being may be called *Worship*, though this Word frequently implies also some external Forms of bodily Reverence, such as *Bowing, Kneeling, or Prostration.*

It is also supposed to be paid to an *intelligent Being*, for, though the *Heathens* worshipped Stocks and Stones, and the *Papists* pay a sort of Worship to the Relicks of the Saints, and to their Images, yet it is always built upon this Supposition, that there is some God, or some inferior Spirit, or Power, that dwells in these Images, or attends, and takes Notice of the Respect that is paid to themselves, by the Means or Medium of the Image, Relick, or other material Being; unless, in some Cases, Idolaters have been so stupid as to imagine, the wooden Idol it self had acquir'd intellectual Powers.

Prop.

Prop. II. *Human, or Civil Worship, is that Human Honour which is paid to any of our Fellow Creatures on Earth, upon the Account of some Excellency which a Man may possess, or some special Relation or Character which a Human Person may sustain.*

This Sort of *Worship* is given to *Knights, Baronets, and several Societies of Men* in our Nation. This kind of *Worship* was paid to King *David*, 1 *Chron.* xxix. 20. *They worshipped the King.* And 'tis the same which may be supposed to be paid by the Debtor to his Lord, *Matt.* xviii. 26. *The Servant fell down and worshipped his Lord.* So *Christ* tells the Church of *Sardis*, he would make her *Adversaries come and worship before her Feet*, *Rev.* iii. 9. And, perhaps, some who knew not that *Christ* was God, might pay this Sort of *Worship* to him as a very extraordinary Man in the Days of his Humiliation.

Prop. III. *Religious Worship* is generally described to be *Divine Honour paid to some Superior Being, on the Account of some supposed Divine Excellencies and Powers belonging to it.*

I cannot boldly affirm, That all *Religious Worship* implies the absolute Supremacy, the complete Omnipotence, and Sovereign Godhead of the Object of it, in the common Sense of Mankind. The *Heathens* paid religious *Worship* to inferior Deities, and to



Household Gods, whose Power they did not imagine to be absolutely Supreme; nay, they believed their Influence to have a narrow and limited Extent, though it was superior to Human: But still they imagined it to be a Sort of *Divine Power*, so far as it reach'd; and consequently the *Worship* which they paid these inferior Deities was *Divine Worship*. But God, in his Word, has forbidden all this Sort of Worship to be given to any Being beneath, and beside himself, as we shall see immediately.

Indeed the learned Dr. *Waterland*, in his first Defence of his Sixteenth, and following *Queries*, maintains, That whatever has been, or may be, the Sense of Men, and their Notions of *Worship*, yet the Great God has determined the Meaning of *Religious Worship* in Scripture to include the *Divinity*, *Supremacy*, *Eternity*, &c. of the Object: See Page 239, 240, &c. and has said several valuable Things on this Subject, worthy of a diligent Perusal, and of great Importance in this Controversy. Our Author, the *Appellant*, utterly refuses this Account, "For (says he) if religious Worship imply the Supremacy and Divinity of the Object, who will dispute it, whether it can belong only to the Supreme God? But is not this plainly begging the Question, and going in a Circle?" *Appeal*, pag. 122, 125.

But

But I ask leave to differ from his Sentiment; nor can I think this is *arguing in a Circle*, nor *begging the Question*; for if Doctor *Waterland* has proved, That the Sense of *Religious Worship* in Scripture always includes the *proper Godhead*, the *Supremacy* and *Eternity* of the Object of it, then by the Proof of this Sense he cuts off all other inferior Senses of *Religious Worship*, from the scriptural Use of the Word, and effectually maintains, that it must belong to God alone according to Scripture. And when the *Appellant* has again perused what this learned Author has written, both in his *first*, and *second Defence of the Queries*, perhaps he may find, that he has well vindicated the sole Right of the Supreme God to all Religious Worship; therefore I shall refer to his Writings, rather than rehearse them here: That learned Author stands in no need of my Assistance to defend his Arguments.

The *Appellant* gives us another Idea of Religious Worship, for it seems to him, that, "*Religious Worship* imports our expressing a Dependance on, or making Acknowledgment to some other Being as Superior to Man. There might be the same outward Signs of this Worship, as of Civil Respect, such as *Bowing, Kneeling, &c.* And there might be the same immediate Acts, as *asking Favours, returning Thanks,*

“ &c. which, no doubt, are allowable be-  
 “ tween Man and Man. But all direct  
 “ Expressions of Respect and Homage to  
 “ other Beings, as of a Superior Nature,  
 “ and having Power over us, whether visi-  
 “ ble or invisible, I take to be properly Re-  
 “ ligious Worship. And this was forbid-  
 “ den absolutely under the Old Testa-  
 “ ment: This would have been accounted  
 “ the Worshipping another God, though  
 “ they did not acknowledge the Being  
 “ they worshipped to be Supreme, Eter-  
 “ nal, Immutable, &c. which indeed, in  
 “ most Instances, could never be supposed.”

*Appeal*, pag. 123. *Margin*.

I can't say I am fully satisfied with this  
 Account of *Religious Worship*; for if an  
 Angel should bring me a Message, or  
 Command from Heaven, would it be un-  
 lawful to ask him to explain it by his su-  
 perior Knowledge? Or, to desire him to  
 return again, and give me some Help to-  
 ward the Performance of it? Or to make  
 a thankful Acknowledgment to him for  
 his Angelical Service and Condescension  
 to converse with me? I confess these  
 Things do not express a direct Depen-  
 dence on this Angel in Distinction from  
 God, nor any Acknowledgment of such  
 a Dependence on him, any further than  
 merely as a divine Messenger, and there-  
 fore

fore these, perhaps, may not arise to the Idea of *Religious Worship* \*.

But however, let us now take this Idea of *Worship* which the *Appellant* himself has proposed, and state it thus more at large, and, I think, according to his Meaning.

Religious Worship is *Honour more than Human, paid to some Being on the Account of some supposed Excellencies, or Powers, more than Human, belonging to it, with an Acknowledgment of our Dependance on this Being, and Subjection to it.* And now let us see, whether according to his own Description, my Argument for the *Divinity of Christ*, drawn from *Religious Worship*, will not stand upon firm and unshaken Ground.

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\* I acknowledge 'tis a more difficult, and a more important Thing, that I heretofore imagin'd to ascertain the precise Idea of Religious Worship. And since it seems manifest in Scripture, that it is appropriate to God, I take this Liberty with my own Writings, to retract that Sentence in my Book of the Trinity, pag. 222. If there be any mere Creature to whom I can communicate the Knowledge of my Wants, &c. the Light of Reason and Scripture lead me to address him: And that Sentence also, pag. 96. The very Reason of Things leads us to adore him. And I give Thanks to the Appellant, who has convinced me that these Expressions are uncautious and unguarded. Though according to the Method of Controversial Writers, who seem to renounce all Retractions, I might have a Pretence to colour them over: But I chuse to stand corrected.



Prop. IV. *God has assumed Religious Worship to himself in his Word, as his own peculiar Prerogative; and with the severest Penalties has forbid it to be paid to any inferior Being.*

It is not my Business here to enquire, Whether in the abstracted Nature of Things a mere Creature be, or be not, capable of *Religious Worship*, that is, of *some Honours superior to Human, and yet inferior to Divine*: But 'tis evident, that God thought it the best Way to secure his own *Divine Honour*, and to guard his People in all Ages from *Idolatry*, by forbidding all such *Religious Honours* to be paid to any mere Creature whatsoever: And this he does in most general Expressions, excluding all Sorts, Kinds and Forms, of *Religious Worship* whatsoever, and that in the most awful and solemn Language, as a Matter of the greatest Importance. *Exod. xxxiv. 14. Thou shalt worship no other God, for the Lord, whose Name is Jealous, is a jealous God. Deut. vi. 4, 13, 14, 15. The Lord our God is one Lord: Thou shalt fear the Lord thy God, and him shalt thou serve, and shalt swear by his Name. Ye shall not go after other Gods; for the Lord thy God is a jealous God among you, lest the Anger of the Lord thy God be kindled against thee and destroy thee. Deut. x. 20. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his Name: He is thy Praise, he is thy God, that hath done for thee great and terrible Things.*  
Deut.

Deut. xiii. 1, 2. *If a Prophet shall say, Let us go after other Gods and serve them. 'Tis interpreted, Ver. 5. A turning them away from the Lord their God, and, that Prophet shall be put to Death. And, Ver. 6, &c. If thy Brother, thy Son, thy Daughter, thy Wife, or thy Friend, &c. shall say, Let us go and serve other Gods, thou shalt stone him with Stones that he die, for it is interpreted a thrusting thee away from the Lord God. And, ver. 12, &c. If a whole City shall agree to serve other Gods, the Inhabitants of that City shall be utterly destroyed with the Edge of the Sword, the City it self shall be burn'd with Fire, and shall be a Heap for ever. 1 Sam. vii. 3. Prepare your Hearts unto the Lord, and serve him only, and he will deliver you. Hosea xiii. 4. I am the Lord thy God from the Land of Egypt, and thou shalt know no other God but me, for there is no Saviour beside me. Psal. lxxxi. 9, 10. There shall no strange God be in thee, neither shalt thou worship any strange God. I am the Lord thy God, &c.*

The first of the Ten Commandments delivered with such Solemnity upon Mount Sinai is this, *Thou shalt have no other Gods before me; that is, no other Objects of Worship, upon which thou shalt have a religious Dependence, or to which thou shalt pay Religious Honours.*

Prop. V. *Religious Worship is attributed to our Lord Jesus Christ both in Prophecy, in Precept, and in Example in Scripture.*

Pfal. xlv. 11. *He is thy Lord, and worship thou him.* Heb. i. 6. *When he bringeth the first begotten into the World, he saith, Let all the Angels of God worship him.* Rom. x. 13. *Who-soever shall call upon the Name of the Lord, that is, Christ, shall be saved.* Rev. v. 13. *Every Creature which is in Heaven and Earth, &c. heard I, saying, Blessing and Honour, and Glory, and Power, be unto him that sitteth on the Throne, and unto the Lamb, for ever and ever.* Besides the Account we have of the Disciples, of *Stephen* the Martyr, and of *St. Paul*, the last Apostle, worshipping *Christ*, and praying to him; and the several *Doxologies* that are paid to him, both in Earth and in Heaven, are sufficient Proofs that *Religious Worship is due to him*; nor do any of the modern *Anti-Trinitarians* deny it.

Prop. VI. *Thence we infer, That true Godhead belongs to our Lord Jesus Christ*; or, that he has such Communion in the Godhead of the Father, such an Oneness with the Father in the Divine Nature, as renders him justly capable of Religious, or Divine Worship: For if *Religious Worship* be a peculiar Prerogative of the true God, and *Jesus Christ* has Religious Worship paid to him, he must also be the true God.

Let us now consider what the *Objectors* have to say in Opposition to these Three last Propositions.

The

The *Appellant* and his Brethren readily allow, that *Religious Worship* is, and ought to be paid to our Lord *Jesus Christ*; he allows also, that during the Days of the Old Testament *Religious Worship* was absolutely forbidden to be given to any Creature, Page 123. *Margin.* He seems hereby to allow what I have proposed as the Meaning of the first Command (*viz.*) *That there should be no other Object of Religious Worship but the Lord Jehovah, the one God of Israel\**. But then he will not allow the Inference, That therefore *Jesus Christ* is the true God: For if God signifies an *Object of Worship*, he supposes the first Command is so far repealed under

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\* *That this is the true meaning of the first Command, is evident from many Places of Scripture; for wheresoever Men set up any other Object of Worship, 'tis called in Scripture Language the Setting up Idols, or other Gods; even though these Idols were only designed to be the Objects of Mediate or Subordinate Worship; nay, though they were only Mediums of Worshipping the true God; so Jeroboam's Calves are called other Gods, 1 Kings xiv. 9. 2 Chron. xiii. 8. Laban's Images are called Gods, Gen. xxxi. 30. which were probably the Household Gods of the Family, Joshua xxiv. 2. Though by these Jeroboam, Nahor and Laban, might ultimately worship the true God, as Gen. xxxi. 49, 53. Whatever was honoured with Religious Worship, in Scripture Sense, is called God, and therefore in Scripture Language every Thing but Jehovah, or the True and Supreme God, is excluded from such Worship by the first Commandment.*



the Gospel, as to admit another, even an inferior Object of Worship, (*viz.*) “our Lord  
 “*Jesus Christ, as the Fourth Command in the*  
 “*Decalogue is repealed, so far as concerns that*  
 “*Seventh Day which the Jews were required*  
 “*to keep as their Sabbath,* pag. 125.

Here the *Appellant* speaks his Sentiments with Freedom, in plain Language, and confesses the Necessity he is driven to, of supposing the *first Commandment to be in part repealed*. He seems to be conscious that these Words, *Thou shalt have no other Gods, no other ELOHIM before me*, exclude all other Gods, both Inferior and Subordinate as well as Supreme, beside the one *Jehovah*, the Lord God of the *Jews*: Nor can he account any other Way for the Worship of *Christ*, as an *inferior God*, but by repealing in part the first Commandment. Now to prove that the *first Command* is not repeal'd, neither in whole nor in part, I give these Six Reasons.

*Reason I.* The very Grounds upon which this antient Command, of *worshipping One God only*, and the Prohibition of other Gods, is founded, abide the same under the Gospel; and the Reasons by which it was enforced under the Old Testament, seem to remain the same under the New, (*viz.*) His Being the *One God*, the *One Jehovah*, the *Eternal*, the *Almighty*, the *Creator of all Things*, his *Jealousy of his own Honour*,

nour, his *Deliverance of his People from Bondage*, his *being the Author of the Salvation of his People*, and his *Sovereign Authority over them*, with his *All-sufficiency for their Help and Happiness*. Now, is not God the same only *Lord God*, and one *Jehovah*, the same *Eternal, Almighty, and Creator of all Things*? Is not God as *jealous of his own Honour* under the Gospel, as he was under the Law? Is he not that Being who has *delivered his People from spiritual Bondage*, which was typified by the *Land of Egypt*? Is he not the same *One God* under the New Testament which he was under the Old? Is he not that God upon whom his People as much depend for *Deliverance and Salvation*? And therefore to admit another God under the New Testament to be the *proper Object of Worship*, seems to be as inconsistent with the *Unity*, the *Holy Jealousy*, and the *All-sufficiency of God*, under the Gospel, as it was in the Days of *Judaism*.

There are also several other Expressions of the Prophet *Isaiah*, and the other Prophets, wherein God asserts his own *Unity*, his own *peculiar Prerogative and Right to Religious Worship*, in Opposition to all other Gods, or other Objects of Worship, not only because he alone is the *Creator of all Things*, but he alone is *Omnipresent*, he alone *knows all future Things from the Beginning*; he alone is the *Maker and Redeemer of Israel*; he is the  
first

*first and the last, &c.* Now the one true God has the same Reasons to maintain his Divine Prerogative, and sole Right to Religious Worship under the Gospel; he alone is the Omnipresent, the Omniscient God, the Maker and Saviour of his People.

If it be objected here, that *Christ* is also represented as the *Creator of all Things*, the *Maker*, and *Saviour* of his People, &c. and therefore he may become an *Object of Worship* too, we readily allow it; because we suppose him to be *one God with the Father*, and therefore the antient Titles and Characters of Godhead belong to him, and render him justly capable of Religious Worship.

*Reason II.* If *Christ* or his *Apostles* taught the *Jews* the Worship of any other God, or Gods, beside *Jehovah*, the *God of Israel*, I question whether all their Miracles, and their profess'd Commission from Heaven, could ever have justly gain'd them any Credit with the *Jews*; whether they ought not to have been rejected by the Law of God, according to that solemn Declaration of God to *Israel*, and that universal Rule which he gave them by which to examine and try all their succeeding Prophets, *Deut. xiii. 1—5.* *If there arise among you a Prophet, or a Dreamer of Dreams, and giveth thee a Sign or a Wonder, and the Sign or the Wonder cometh to pass, whereof he spake unto thee, saying, Let*

us go after other Gods (*which thou hast not known*) and let us serve them; thou shalt not hearken unto the Words of that Prophet, or that Dreamer of Dreams: For the Lord your God proveth you, to know whether you love the Lord your God with all your Heart and with all your Soul: And that Prophet, or that Dreamer of Dreams, shall be put to Death (*because he hath spoken to turn you away from the Lord your God.*)

If it should be said here, That the Reason why the Offender is stoned, was not because he led them to other Gods, but because he turned them away from the True God; I answer, That there is nothing of this Kind mentioned in the Description of the Crime, (*viz.*) a Turning them away from the True God, but 'tis only brought in at the End of the Law, to show the Malignity of the Crime itself, and to make it appear, that the teaching them to worship other Gods would be interpreted by the True God as a Rejection of himself.

Upon this Supposition therefore, That Christ or his Apostles taught the Jews to worship another God, or Gods, which they had not before known, (I would speak it with Holy Fear and Caution) does there not seem to be a Divine Command to put them to Death, whatsoever Signs or Wonders they produced to vindicate their Commission? And thus, if they set up our Lord Jesus Christ, (whom the Appellant allows to be called God in an inferior



ferior Sense) and propos'd him as *another God, another Object of Religious Worship*, did they not hereby sap the Foundations of all their own Pretences to a Divine Commission, and seem to give the *Jews*, their Country Men, a Right to stone them to Death, according to their own Law? And I question, whether all their Miracles could have been a sufficient Protection to them.

Let it be considered further, That when the *Jews* took up Stones to stone our Saviour, they pronounced him worthy of Death according to their Law, for that *he being a Man made himself God*, John x. 33. Whereas the Words which our Saviour spake were these, *I and my Father are one*, ver. 30. He doth not *deny himself to be God*, (which seem'd very necessary to be done at such an important Juncture as this, if he had not been the True God) nor doth he *declare himself to be a God different from the Father*, which might have given the *Jews* a juster Pretence to stone him; but his Words are, *I and my Father are one*, which represent him to be the *same God as the Father*, or to be God by Virtue of some *Personal Oneness* with the Godhead of the Father.

Nor can I conceive how any Thing else but the Supposition of this Doctrine could have so honourably vindicated our Saviour's Conduct at this Juncture, and at the same Time have taken away all just Pretence from the *Jews* for

for attempting to stone him. Since he did not preach up *another God*, his *miraculous Works* obliged them to believe all that he said, and to these mighty Works he appeals, *ver. 32.* Whereas, if he had preached up himself as *another God*, that *Jewish Law* seems to stand in force against him notwithstanding his *Miracles*.

I confess this Thought has something in it very solemn and awful; it carries, in my Esteem, very great Weight with it, and confirms me in the Belief, That *Jesus Christ* has Communion in the *Godhead* of the Father, and is in a proper Sense the *same God*; otherwise I cannot see how he could be made an *Object of Religious Worship*: For if he be *God* only in an inferior Sense, then he is *another God*, and seems hereby to lie exposed to the Condemnation of this Sacred Rule in *Deuteronomy*; this Divine Test of future Prophets which *Jehovah* gave to *Israel* by the Mouth of *Moses*. The learned *Dr. Waterland* is so positive on this Head, that he asserts, "The Worship of the same  
" One God, exclusive of all others, is for  
" ever made unchangeable by this Text."  
*First Defense of the Queries*, p. 231.

If it should be *objected* by an *Arian* here, That this, and all other Prohibitions under the Old Testament, to *worship any other God*, must be construed with a *particular Relation to those false Gods and Idols of the Heathen Nations*  
of

of which the Jews were in Danger ; but it must not be supposed, that God ever designed by such Language to exclude from *Religious Worship* so glorious a Being as his own Son, who can hardly be called a *Creature*, though he be a distinct Being, produced by the Will and Power of God, and of a Nature inferior to the Father ?

*Answ. 1.* The Language of this Prohibition is very general, it excludes all *ELOHIM*, God, or Gods, which thou hast not known. Now it does not appear from Scripture, that the Jews knew any *True God* besides the God of Abraham, Isaac and Jacob, their only *Jehovah* : So that the Word plainly excluding all Gods that they had not known, seems for ever to exclude Christ from their Worship, if he be not the same God with *Jehovah*, the God of Abraham, whom the Jews knew.

*Answ. 2.* How could the Jews ever imagine that there was such a Limitation intended and implied in the general Prohibition, when there is not any Intimation of it in the Books of *Moses* ; nor, indeed, in any of the Prophets ? And since *Jesus Christ*, in the *Arian* Sense, was an *Unknown God* to them, how could they ever come to the Knowledge of him, or be assur'd that he is so glorious a Being as the *Son of God*, and that he is appointed by the Father to be called *God*, and to be worshipped, except by the Divine Tokens of *Prophecy* and *Miracle* ? How should they

they ever know that this *supposed Limitation* of the general and solemn Prohibition of Worship did not reach to this Person, but by some such divine Testimonies? Now the Force of these very divine Testimonies, *Miracle* and *Prophecy*, seem to be enervated and precluded in this single Case, *viz.* the receiving any *other God*, or having any *other Object of Worship*. In all other Cases (as *Grotius* well observes, *de Ver. Rel. Chr.*) *Prophecy* and *Miracle* were constituted the *Criteria* of an inspired Person, and the *Jews* were bound to receive him; but in this *One* Case of worshipping another God, these *Criteria* were excluded by this very Law or Statute: So that this Law of *having no other God* seems to be confirm'd to the *Jews* for ever.

If the *Objector* should persist and say, that *There are Intimations given us in the Old Testament that the Messiah must be worshipped, when he comes, and that therefore the Jews would not be so much surprized at the Proposal of another Object of Worship in the Days of the Messiah.* To this I answer two Ways;

1. This seems to be a *begging the Question*, and taking it for granted, that the *Messiah* is not the *One True God* in any Sense, which is the present Matter of Debate.

2. It should be observ'd, that in most of those Places, wherein it is foretold that the *Messiah* should be worshipped with religious  
Worship,



Worship, his *Godhead* is also intimated, *Psal.* xcvi. 1. *Jehovah reigneth, let the Earth rejoyce*; ver. 6. *All the People see his Glory*; ver. 7. *confounded be they that boast themselves of Idols: Worship him all ye Gods, or Angels*: Which Verse is apply'd to *Christ*, *Heb.* i. 6. So *Psal.* cii. 15. where the Kingdom of the *Messiah* is foretold, *the Gentiles shall fear the Name of the Lord*; ver. 22. *The People are gathered together, and the Kingdoms to serve the Lord*; ver. 24, 25. *Thou hast laid the Foundations of the Earth, &c.* Which is also apply'd to *Christ*, *Heb.* i. 10. So *Psal.* xlv. 6. *Thy Throne, O God, is for ever and ever*; ver. 11. *He is thy Lord, and worship thou him*; which is also apply'd to *Christ* in the same Place. So again, *Isa.* viii. 13, 14. *Sanctify the Lord of Hosts himself, and let him be your Fear and Dread, and he shall be for a Sanctuary; but for a Stone of Stumbling, and a Rock of Offence*; which compared with *Isa.* xxviii. 16. 1 *Pet.* ii. 6, 7. *Rom.* ix. 33. *Mat.* xxi. 44, &c. shew that this is spoken of the *Messiah*: And several other Scriptures might be cited to the same Purpose. So that still it seems to be the *indwelling* or *united Godhead*, which is worshipped in the *Messiah*, and which gives the *Messiah*, in his Complex Person, a Right to religious Worship, as we shall see hereafter.

*Reason III.* Our blessed Saviour, in the Beginning of his Ministry was tempted by the

the Devil, to fall down and worship *him* ; upon which Occasion our Lord confirms the first Commandment, and repeats and cites the Words of the *Mosaick Law*, *Mat. iv. 10.* *It is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Deut. vi. 13. and x. 20.* And 'tis worthy our Observation, what *Dr. Waterland* remarks here, that *the Reason which Christ gives for refusing to worship him, is not that he was a bad Spirit, an Enemy to God, or that God had not commanded it, but because none are to be worship'd but God only.*

It may be objected here, That our Saviour only means to appropriate *Supreme Worship* to God the Father, but he does not exclude himself, nor any other inferior Being, from an *inferior and subordinate Worship*, proper for subordinate Beings, and that therefore *subordinate Worship* may be paid to one who is not the true and eternal God.

I answer, that as all inferior and subordinate \* *Worship*, of any inferior or subordi-

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\* *When I speak of Supreme and Subordinate Worship in this Place, I would be understood with Respect to the proper Foundation of Worship, and not with regard to the Modes of Worship, the Motives, Designs, or particular Forms of Address ; for in the 9th Proposition I have shown, that these may possibly be Mediate or Subordinate, even when God is worshipped under some subordinate Character, though the Foundation of Worship is always Supreme or proper Divinity ; and thither I refer the Reader.*

nate Beings, is acknowledged to be excluded under the Old Testament, by the *Mosaick Law*, so our Saviour's Citation and Repetition of it there, does most expressly and directly exclude meer Creatures from *subordinate Worship* as well as *supreme*: For the Devil does not tempt him to pay *supreme Worship* to himself, since he acknowledges that he is not the Maker, nor Supreme Possessor of the Kingdoms of the World, but only that these were *deliver'd* into his Hands, and therefore he was capable of bestowing them upon *Christ*. As he therefore was but a *subordinate Possessor*, he could demand but *subordinate Worship*, which our Lord forbids by a Citation out of the *Mosaick Law*, *Luke* iv. 5, 6, 7, 8.

Now in Disputes on this Subject, and this Text, the *Unitarians* seem to have found out but these two Refuges, for which they have any Colour or Pretence.

1. That notwithstanding the Devil's own Expression, that he *receiv'd his Kingdoms and Powers* from another Hand, and that they were not originally his own, by *supreme Right*, yet that he was so impudent and unreasonable in the same Breath to desire *supreme divine Worship*. To which I answer, that as impudent and unreasonable as his Requests may be at some Times, yet in this Place, the *Unitarians* have no Manner of Proof that he requested *supreme Worship*; and there is a rational Probability of the contrary.

Diff.III. *founded on his Godhead.* 71

contrary. 'Tis most likely, that he desir'd such Worship as the *Heathens* were wont to pay to any of their Deities, besides the *Supreme*, those into whose Hands their *Supreme God* had delivered the Government of particular Parts of the Creation.

2. 'Tis pretended that Christ's Prohibition of worshipping any Thing besides the true God *at this Time*, was of no Force *after his own Exaltation*; and though God only *was to be worshipp'd* at that Time, yet in three or four Years afterwards *Jesus Christ* also might have religious Worship paid to him, though he were but an inferior Being.

To this it is *answered*, that our blessed Lord not only now, but afterwards, preaches the same Doctrine; he takes other Occasions, in the Course of his Ministry, to confirm that solid Foundation of all Religion, That *there is but One God, One Object of Worship*: Now if he himself, or his Apostles immediately after his Resurrection, had been appointed to set up the Worship of himself as a meer *inferior Being* and *another God*, 'tis not to be suppos'd that our Lord *Jesus* should have introduced his own Ministry upon Earth with so sacred a Confirmation of the *one only Object of Worship*, in his repelling the Temptation of the Devil: Nor can we think he would have taken frequent Occasion to maintain that Doctrine and Practice inviolable, and that without



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without the least Hint of any Repeal of it.

Here if it be said, *Christ* gave some Intimations of a Repeal of it when he speaks of his own future Worship, and told them, that *all Men must honour the Son, as they honour the Father*. Let us remember also, that he gave frequent Intimations of his own Communion in the Godhead : For he said *I am in the Father, and the Father in me ; I and my Father are one ;* and thus the first Command abides in its full Force still.

*Reason IV.* That religious Worship is the peculiar Prerogative of God alone under the New Testament, as well as under the Old, is further prov'd by the Continuance of this Precept in Force *after the Resurrection and Exaltation of Christ* as well as before : For the Apostle *John* was twice going to *worship the Angel*, Rev. xix. 10. and xxii. 8, 9. the Angel refused the Worship both Times, and said, *See thou do it not, I am thy Fellow Servant, worship God ;* which must necessarily signify *worship God alone*, or that *God only is the proper Object of thy Worship*, otherwise it could not exclude the Worship of an Angel. Now if God alone was to be worshipped after the full Glorification of *Christ*, when God had appointed *every Knee to bow to him*, and when he was known and ador'd by the Church as a proper Object of Worship, I think it is a very plain Consequence, that *Christ is God ;* that he has a glorious  
Communion

Communion in the divine Nature with the *one true God*, the *God of Israel*, who was the only proper Object of Worship under the Old Testament, and is the same under the New.

Whether St. *John* mistook this Angel for *Christ* himself, or whether he might uncautiously, and on a sudden, attempt to pay too sublime a Respect and Honour to a mere Angel, is much one to my Argument; for the Angel forbids this Honour to be done to himself, as being *due to God alone*; and this being the Reason of his repeated Prohibition, the same Reason would also exclude *Jesus Christ* from Worship, if he were not *true God*. And, perhaps, this redoubled Occurrence and Prohibition might be placed in the End of Scripture, by Divine Providence, to let us see, that from the Beginning of the Bible to the End of it, *God alone is intitled to Religious Worship*.

*Reason V.* The *Jews* had learn'd from the Old Testament, *The Worship of one true God and him only*; and there is scarce any Command more frequently renew'd, or guarded with more awful Sanctions, and more terrible Examples of the Wrath of God against the Breakers of it: Now if *Christ* or his Apostles had so much as pretended any Repeal of this Law, the *Jews* would have had a most publick and glorious Pretence against *Christianity*. The Doctrine of the *Worship of*



*Christ as a mere Creature*, would have raised in the Heart of every Jew one of the most unconquerable Prejudices against the Gospel. Since the Time that they smarted so severely in *Babylon* by a Captivity of Seventy Years for their Idolatries, they have been always observ'd to have the utmost Aversion to every Appearance of Idolatry, or the Worship of any Thing beside the one true God: St. Paul testifies thus of his Country Men, *Rom. ii. 17, 22. Thou art called a Jew, and abhorrest Idols.* Now if the Crucifixion of the Messiah was a stumbling Block to the Jews, which many of them could not get over, the *Worship of a Man, an exalted Creature*, would, in all probability, have been a much greater Stumbling-Block and Impediment of their Belief of the Gospel. Their Aversion to a crucified Messiah arose only from their own foolish Traditions and pre-conceiv'd Errors; but their Aversion to the *Worship of a Man* is patroniz'd by all their Sacred Writings, for they could hardly read any part of their Bible but they found some Precept, Threatening, or Divine Judgment recorded, against worshipping any Creature, or receiving any other God.

It is evident in the Writings of the Apostle Paul, that *Jesus Christ* is several Times called God, and that he is worshipped. Now if he has not the same Godhead with the God  
of

of the Jews, then he is *another God, another Object of Worship*; and when the Jews had smarted so terribly in all former Ages for their worshipping any beside their own true God, and for their Breach of the first Commandment, it would appear like an immoveable and everlasting Bar against their Acceptance of the Religion of *Christ*, if they had been told, that this *first Commandment* was now in some Measure repealed, and that they must now admit of *another God*, even the Man *Jesus*, and pay him Religious Worship, though he were but a Creature.

Shall it be *objected* here, That there were several Parts of their Religion repeal'd, namely, *all their ceremonial Law*, which they seem'd to be as fond of as of any Thing in their Religion; and why might they not submit to a Repeal of the first Command also?

But it may be *answered*, That there was sufficient Evidence given of the Repeal of the Ceremonial Law, by discovering to them, that all these were but Shadows of the promised Blessings of the *Messiah*; and consequently, when the Substance and Glory of their Religion appears in the Reign of their expected *Messiah*, 'tis necessary that the Shadows should vanish and disappear. So St. Paul argues in his Epistle to the Jews or Hebrews. Even their *Sabbath* it self in the *Jewish*

Forms of it, was a Type of the Blessed Rest under the Gospel, and of the final Rest in Heaven, as the Apostle proves in the 4th Chapter of that Epistle, as well as in *Col.* ii. 16, 17. But there is not the least Intimation that the first Commandment had any Thing in it *Ceremonial* or *Typical*; nor can any such Reason be given why that should ever suffer a Repeal.

I add further, That the Apostle not only gives a Reason for it, but declares in very express Language, that their Laws of Ceremonies are repealed in the Epistles to the *Galatians* and *Colossians* as well as the *Hebrews*: And I am well assured, that if the *first Command* were to have suffered such a Repeal, and to have admitted *another God*, there would have been as much, or more need of express Declarations of it by inspired Men, because there seems to be so much more of *natural Reason* for the Continuance of this Command, than there is, or can be, for any part of the Ceremonial Law.

It will be further enquir'd, *Then how came any of the Jews ever to be perswaded to receive Christianity, and to worship Christ whom they knew to be a Man, if they had such an utter Aversion to every Shadow of Idolatry, and the Worship of any Thing beside the God of Abraham, their own true and only God?*

The Answer is obvious here, for the Apostles did not at first require of them the Religious

gious Worship of *Christ*, but by Degrees led them into it. They first preach'd up the peculiar and extraordinary *Presence of God* with the Man *Jesus*, whereby he wrought Miracles, as is evident, *Acts* ii. 22. and *Acts* x. 38. they taught by Degrees, that the *Fulness of the Godhead dwelt in him bodily*, as *Col.* ii. 9. That the Union betwixt the true God and the Man *Jesus* was so great, as that the Actions and Sufferings of *Christ* were attributed to God, that *God redeemed the Church with his own Blood*, *Acts* xx. 28. That *Christ* was so far one with the true God, as that upon this Account he is called *God manifest in the Flesh*, *God over All Blessed for ever*, 1 *Tim.* iii. and *Rom.* ix. 5. Thus the *Jews* themselves might be led to the Worship of *Jesus Christ* by the Discovery of the *same Godhead dwelling in him, and united to him*, whom they and their Fathers were taught to worship by the Law of *Moses*. *Jesus Christ* is the same God, or *Jehovah*, but now dwelling in *Flesh*, and this they might prove out of many of their own Prophets.

*Reason VI.* As the Doctrine of Worshiping another, an inferior God, would have been a just *stumbling Block to the Jews* against receiving Christianity, so it might have been fairly objected by the *Gentiles* against the Preaching of the Apostles, when in their Ministry they demolish'd the *Heathen Gods* and *Heroes*.



The Blessed Apostles made it their Business, every where to inculcate the Doctrine of the *One true God*, to call the *Heathens* away from the Worship of all their *inferior Deities*, the *Souls of all their departed Heroes*, and all such as are not God by Nature, Acts xiv. 15. and xvii. 24. Gal. iv. 8. that they might no longer serve those who by Nature are no Gods. Now, how could they expect Success in their Reasonings with the *Heathens* on this Subject, if they introduced *Jesus Christ* as another God, as an *inferior God*, as one who by Nature was no God, and proposed him to be their God, or the Object of their Worship, merely by the Appointment of the Supreme God? Would not this look like *Building again the Things which they destroyed*, if *Jesus Christ* had no such Communion in the natural Supreme and Eternal Godhead, as might render him a proper, capable Object of their Religious Worship, according to the general Dictate of Scripture, that we must worship God alone? Would not this have a tendency to establish their old *Superstition* and *Polytheism* rather than destroy it?

Let us suppose St. Paul had been just preaching up the *Unity of the true God* to the *Athenians*, or *Corinthians*, and forbidding them to worship any of these *inferior Gods*, and the *Souls of departed Heroes*; let us suppose that he had fix'd their Faith upon the *One true God*, and appropriated their Worship

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ship to him; and suppose a little after, he should teach them to *call upon the Name of the Lord Jesus* (which doubtless he did to all his Disciples, for the Christians were generally known by this Character, (*viz.*) *All that call upon the Name of the Lord Jesus*, 1 Cor. i. 2.) What would the *Heathens* say? "Did you not lately teach us the Worship of the One true God, and bid us renounce our several Heroes and inferior Deities, and all other Gods whatsoever? And are you already bringing in your departed Hero *Christ* for a new inferior God among us?" I know not how the Apostle could readily and clearly give a plain and satisfactory Answer to them upon the *Arian* Principle. But if he should tell them *Jesus Christ* is not another God, for this Man *Jesus* has the *Fulness of the Godhead dwelling in him*, he is united to the One true God, and thereby becomes One with God, and upon this Account may justly be worshipped. Such an Answer of the Apostle would stop their Accusation, would make his own Doctrine consistent with it self, would maintain the Unity of the true God, and justify his Demolition of their inferior Deities.

I freely confess, that there is a *real Difference* between the *Arian Worship of Christ*, and the *Heathen Worship of their Gods or Heroes*; because these are either fictitious, or at best have no such real Power and Autho-

rity as our Saviour is allowed to have even in the *Arian* Scheme. But it would be hard to make this *Difference* appear to the *Heathen* Multitudes where the Apostle preach'd; for if *Christ* be suppos'd to have no superior Nature to his Human Soul and Body, the *Gentiles* would plead hard for their *inferior Gods and Heroes*, both as having an extensive Power in themselves suited to their particular Charge, and as being appointed by *Jupiter* their chief God, to perform various Services for Mankind, to exercise their depured Powers, and to receive inferior Worship. Now 'twould be a tedious and difficult Matter to convince the *Gentiles* of the real Difference between *their own Heroes* and the *Christian Hero*; 'twould be hard to make it appear to them, that the *Christians inferior God* had a much juster Title to Worship than the *Heathen inferior Gods*, upon the Supposition of having no God beside him who made all Things. And while the Apostles continually inculcated this Doctrine of the *Unity of God*; and while the *Gentiles* themselves as well as the *Apostles* call'd every Thing God which they worshipped, it would be very hard to prove to them, that *Jesus Christ* (if he were a mere Creature) had so much better Pretence and Claim to their Worship than their own *Heroes* had, without much Labour of Distinctions far above the Reach of the Multitudes; *whereas*  
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the Adorableness of Christ, on the Account of the Supreme Indwelling Godhead, sets all Things right with Ease and Plainness: He must be worshipp'd as Supreme God, for he is One with God Supreme.

Indeed the Appellant exclaims against this Sort of Reasoning. "Would it not grieve one, says he, if it may not move ones Indignation, to see Christians representing the Worship of Christ, the only true and proper Worship which the Gospel directs us to pay unto him, as little better than Heathenish Idolatry; and thus in Effect making the Blessed Jesus no better than an Idol?" Appeal, pag. 128.

Surely the Appellant must needs know, that I am not singular in this Reasoning; and that this is no new Charge against his Doctrine; Dr. Cudworth in his *Intell. Syst.* Dr. Waterland in his Defence of the Queries, Dr. Smallbrook in his two Sermons against *Arianism*, and others, concur with the Fathers writing on this Subject, to charge the *Arians* with a Restoration of Idolatry, and Support of *Polytheism*, like that of the *Pagans*, when they call *Jesus Christ* a mere Creature, and yet pay him Religious Worship.

And truly, if this Argument move Grief and Indignation, it will fall heavy on the *Arian* Scheme, and not on my Argument: For 'tis that Scheme which represents the Bles-



*sed* Jesus as an *Inferior God*, and thus brings him too near to the Rank of those *Inferior Gods* or *Heroes* in the Sense of the *Heathens*; whereas the Scripture places him in a vastly superior Character, as *God over All Blessed for ever*, and as *One with God the Father*; and though I believe from my Heart, that several of these Writers have a sacred and profound Reverence for the Blessed *Jesus*, and adore, and love, and trust in him, yet this *Inferior* or *Figurative Godhead* (which is all they usually allow him; and upon which they build his Worship) seems to bring him down too near to those Ideas and Characters which the *Heathens* attributed to their *Inferior Gods*. I am well persuaded, that these Gentlemen abhor the Thought of such Indignity offer'd to our Blessed Lord, but their Opinion seems to draw such Consequences after it, and 'tis neither *unfair* nor unfriendly to give them a Hint of it.

To conclude this Part of the Argument, to prove the *Everlasting Obligation of this Command, to worship God only*, I beg leave to transcribe a few Lines from Mr. *Boyse*, in his excellent *Vindication of the true Deity of our Blessed Saviour*, pag. 142. Edit. Third.

“ Upon the whole, the Opinion and Practice of the *Unitarians* plainly re-advances  
 “ that *Creature Worship*, which is one great  
 “ Design of the *Christian Religion* to over-  
 “ turn

“ turn and abolish. It undermines that  
 “ grand Article of the *Everlasting Gospel*  
 “ that was to be preached to every Nation, and  
 “ Kindred, and Tongue, and People ; fear God  
 “ and give Glory to him, for the Hour of his  
 “ Judgment is come, and worship him that made  
 “ Heaven and Earth, and the Sea, and the  
 “ Fountains of Waters, Rev. xiv. 6, 7. And  
 “ this it does by setting up as an Object of  
 “ Religious Worship a Creature, to whom  
 “ neither the Divine Perfections nor Works  
 “ belong.”

Thus I have confirmed this Argument for the *Divinity of Christ*, which is drawn from *Religious Worship paid to him*, by answering the *Objection* which supposes Religious Worship not forbidden to a Creature under the New Testament, though it was under the Old : And I think it is made pretty evident, that the same Prohibition stands still in Force under the New Testament, and that the first Command obliges *Christians* as well as *Jews*, (*viz.*) *Thou shalt have no other Gods before me* : And therefore if *Christ* is a God, or an Object of Religious Worship, though he be another Person, yet he is not another God, but one and the same God with the Father, or the God of Israel, for we must have no other God but the God of Israel, we must not have *Two Gods*.

A *Second Objection* which is used by the Refiners of the *Arian Scheme*, against the

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Appropriating all Religious Worship to God alone, is, that *this Doctrine absolutely precludes God himself from all Right of appointing any Person to be ador'd with any Religious Worship at all, whatsoever exalted Station he may be raised to in the Divine Oeconomy, unless he has true and eternal Godhead in him, that is, unless he has the same Inherent and Independent Right to this Worship as God the Father himself has.*

*Answer.* Suppose it be granted, That this Doctrine does preclude it; but then let it be consider'd, 'tis God himself has precluded it in his own Word, whence this our Doctrine is derived. I will not say, *This is absolutely precluded in the Nature of Things;* but if God himself, in every Part of his Word, both in the Old and New Testament, has confin'd *Religious Worship* to himself as his own Prerogative; and rather than let any mere Creature be worshipped, if he condescends himself in the Person of his Son, or in Union with the Man Christ Jesus, to assume inferior Characters, and transact inferior Concerns in his own Oeconomical Kingdom, surely there is nothing in this which is absurd or unscriptural. It rather makes a Divine Grandeur run through all the Transactions of God with the Children of Men; and there is no Dishonour done to the Sovereignty of God, by precluding himself by his own Counsels, and his own Revelations, from exalting any mere Creature  
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to be the Object of *Religious Worship*.

Now, that God has precluded all the mere created Beings, even of the invisible World, from this Honour, seems naturally to be inferr'd from the Care and Solitude which God has shown in the Old Testament as well as in the New, to prevent *Angels* from receiving any *Religious Worship* from the Children of Men. And Dr. *Waterland* offers most ingenious and probable Reasons for it. *Defense I. Query XVI.* page 231, 232. Suppose some exalted Creatures could know, hear, and relieve our Wants at any Distance; suppose they were appointed to bear some Rule over us, and suppose we thought it proper to respect, worship, and adore them accordingly: "But  
 " *God's Thoughts are not our Thoughts*; he has  
 " enter'd an express Caveat and Prohibition in the Case. Possibly he may apprehend it to be more for his own Glory,  
 " and more for our Good, that our *whole*  
 " Worship and Service be paid to him than  
 " a *part* only. Possibly he may know (such  
 " is Human Infirmary) that if any Part, or  
 " Kind, or Degree, of Religious Worship,  
 " was permitted to be given to Creatures,  
 " it might insensibly alienate our  
 " Minds from the Creator; or eat out all  
 " our Reverence and Respect for God.  
 " Or, it may be, that while our Acknowledgments are order'd to be paid to him,  
 " and



“ and to him alone, we may thereby be in-  
 “ duced to live more in Dependance on  
 “ him; become more immediately united to  
 “ him; and have the greater Love and  
 “ Esteem for him. He will not, perhaps,  
 “ leave his Favours in the Hands, or in  
 “ the Disposal of his Creatures, lest we  
 “ should forget whom we are principally  
 “ obliged to; or lest we should imagine,  
 “ that he is not always every where present,  
 “ to hear our Petitions, and to answer them,  
 “ according to his own good Pleasure.  
 “ These, or a Thousand better Reasons,  
 “ infinite Wisdom may have, for appro-  
 “ priating all Acts of *Religious Worship* to  
 “ God. It is sufficient for us to know  
 “ that he has done it: And of this Holy  
 “ Scripture has given abundant Proof.”  
 Thus that learned Author.

Wheresoever *Angels* appear in Scripture,  
 both under the *Jewish* and *Christian* Oeco-  
 nomy, you find them solicitous to forbid  
 the Worship of themselves, unless where the  
*Angel of the Covenant*, or the *Angel of God's*  
*Presence* appear'd, i. e. the *Messiah*, in whom  
*was the Name of God*, and who assumed the  
 Titles of *Jehovah* and *the God of Israel*,  
 whom we generally believe to be the Lord  
*Jesus Christ* himself. *Worshipping of Angels* is  
 a Thing utterly forbidden, and yet if the  
*Angel of the Covenant* was worshipped, I can-  
 not account for it any other way, but by  
 sup-

supposing the Angel who said, *I am Jehovah*, was really *Jehovah*, the only True God, or had the *Fulness of the Godhead dwelling in him*; he was God manifest in the *Burning Bush*, God manifest in the *Shecinah* before he was God manifest in the *Flesh*.

There is a *Third Objection* which they bring against the Doctrine of the *Worship of Christ*, founded on his True and Eternal Godhead, and 'tis this, *That the Scripture never recommends the Worship of Christ upon this Account, nor is there any one Instance where it appears that he was worshipped as the Supreme God: The Scripture plainly puts it upon another Foot, (viz.) Because the Father hath committed all Judgment to him, therefore all Men must honour him, because God hath highly exalted him, and given him a Name above every Name, that at the Name of Jesus every Knee should bow, &c. upon the Account of his Humiliation, and his Obedience to Death; because God hath commanded, saying, Let all the Angels of God worship him; and that the Lamb is worthy to receive Power and Glory, &c. because he was slain, and has redeemed us to God.* Now if his Godhead were the true Foundation of religious *Worship*, it is strange (say they) that this only Foundation, this standing, and eternal Ground of all that religious *Worship*, which we are bound to give to *Christ*, should be so entirely overlook'd in all the Instances of it, and that the

the Worship of him should be always put upon another Foot. *Appeal*, pag. 128, 129.

*Answer* 1. I think it is not strictly true, that the *Godhead of Christ* is never mentioned in Scripture as the Ground of his Worship, *Psal. xlv. 6. Thy Throne, O God, is for ever and ever.* And *Ver. 11.* the Psalmist addresses the Church thus, *He is thy Lord, and worship thou him.* His *Godhead* and his *Lordship* are both mentioned before the Command of Worship. See also *Psal. xcvi. 1, &c. Jehovah reigneth, let the Earth rejoice; the Hills melted like Wax at the Presence of the Lord, at the Presence of the Lord of the whole Earth. The Heavens declare his Righteousness, and all the People see his Glory. Confounded be all they that serve graven Images, Worship him all ye Gods.* Now both these Passages of Scripture are apply'd to Christ, *Heb. i. 6, 8. When he bringeth his first begotten into the World he saith, Let all the Angels of God worship him: And unto the Son he saith, Thy Throne, O God, is for ever and ever.* Thus you see Christ is called *Jehovah* and *God* in those very Psalms where his Worship is required. That Text in *Phil. ii.* where the *Human Nature of Christ* seems to be taken into the complex Object of Worship, as I shall shew afterward, that very Text is borrow'd from *Isa. xlv. 23.* where God, the *only True God, the just God and Saviour*, is represented as the Object of Religious Worship, and that upon the Account

count of his *Godhead* as well as of his *Salvation*: And therefore 'tis the same *Godhead* that may lay a just Foundation for the Worship of *Christ* in those very Places of Scripture in the New Testament, which require us to worship him as *God-Man*.

See further, *John vi. 23.* where all Men are ordered to *Honour the Son even as they Honour the Father*. There are some Characters which seem to imply *Godhead* united to Man in the Context, (*viz.*) *having Life in himself, raising the Dead, doing whatsoever the Father doth, &c.* And if the last Verses of *Jude* be a Doxology given to *Christ*, he is there called *the only wise God our Saviour*. And I think the Reasons which I have formerly given for the Proof of this Exposition, maintain a good Degree of Strength still, notwithstanding what has been said in Opposition to it.

*Answer 2.* As there are some Scriptures under the Old Testament which demand the Worship of *God the Father* on the Account of his being the *One true God, Omniscient, Omnipotent, and the Creator of all Things*; so there are other Scriptures which demand the Worship of him upon the Account of the various Benefits which he has bestowed upon *Israel*, (*viz.*) because he has brought them out of the Land of Egypt and the House of Bondage, because he has delivered and saved them, he is their Redeemer and their King.



*King* \*. It is the Divine Nature that renders God the Father properly capable of *religious Worship* according to the Scripture, but his various Benefits are *strong Reasons* and *Obligations* upon all Mankind, and especially upon his own People to worship him. These Benefits don't add a *new Foundation* for his Worship, but add *new Obligations* upon Creatures to pay him Divine Adoration. These Benefits do also determine and model the *special Forms* and *Expressions of Worship*, paid to *God the Father* : He is to be worshipped, because he is *God*, but he is to be worshipped *in this or that Form of Address*, because he *rescued and saved his People*.

In like manner, as there are some Texts of Scripture which represent our Lord *Jesus Christ* as *God*, and which in the same Place require or demand *religious Worship* for

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\* So 'tis said in the *New Testament*, Rev. xix. 1, 2. Salvation, and Glory, and Honour, to the Lord our God, for true and righteous are his Judgments, Rev. iv. 11. Thou art worthy, O Lord, to receive Glory and Honour, for thou hast created all Things. *Creation and Judgment, Truth and Righteousness, are the Reasons or Motives given for the Worship of the Father : But his Divinity stands as the Foundation of Worship, whatsoever particular Operations may be assign'd as the Reasons and Motives of it. So Christ may be said to be worshipped because he is Creator as well as Judge, John i. 3. John v. 22, 23. yet his Divinity lies at the Bottom to support it,*

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him, so there are other Places which shew us the *Obligations* that lye upon us to worship *Christ Jesus*, and reveal to us the *particular Forms and Language of Worship* in which we should address him, (*viz.*) As the *Lamb that was slain and has redeemed us*; as he that was obedient to the *Death*, and died for us, and redeemed us to God with his *Blood*. Tho' it is his *Deity* still that renders him capable of religious Adoration, yet some of the *Reasons and Motives* why we worship him, are deriv'd from what his human Nature has done.

It is a frequent Thing with the Scripture to represent our *Obligations to Duty* as derived from the *Benefits* we receive; and to represent the *Object of our Worship* rather in his Relation to us, and our Dependance upon him, than in his own metaphysical Nature and incomprehensible Essence: And since the Scripture has dealt thus in Relation to *God the Father*, and his *Worship*, no Wonder that it speaks the same Sort of Language with Regard to *Jesus Christ* when he is revealed as the *Object of our Worship*. We praise *God the Father* because he has created us, *Psal. c.* and the *Son*, because he redeemed us, *Rev. v.*

But that I may give the *Objection* its full Weight and Force, it may be reply'd here, That not only our *Obligation to worship Christ*, but even his *Right to receive our Worship*, seems

to be given him by the Father, upon the Account of his Humiliation and Obedience to Death; especially in that famous Scripture, Phil. ii. 7, 8, 9. He took upon him the Form of a Servant; he was in the Likeness of Men; he humbled himself and became obedient to the Death, even the Death of the Cross: Wherefore God also hath highly exalted him, and given him a Name above every Name, that at the Name of Jesus every Knee should bow, &c.

To this I answer, that in this Passage the Scripture seems to have a peculiar Reference to the Exaltation of the Human Nature of Christ, to become Part of the complex Object of Worship in Union with the Divine. Now this was an Honour of which the Man Jesus seems utterly incapable, according to Scripture, had he not been united to God. I say therefore, this Text speaks of the Worship of Christ as *Man in Union with Deity*, and that not only because of the Appropriation of all religious Worship to God, but the very Language in which this Worship of Christ is express'd by the Apostle, is taken from Isa. xlv. 23. where the true God or *Jehovah* assumes this Worship; and the Citation of it by St. Paul, both here and in Rom. xiv. proves the Godhead of Christ. But when this *Man who is united to God*, had thus humbled himself, then the Father ordain'd him publicly to receive his proper Share of that religious Honour which is  
paid



paid to God-Man, or God dwelling in Human Nature. Then he was exalted as God-Man and Mediator, to be ador'd by all Men: He might be worshipp'd before as God in his Divine Robes (if I may so express it) but now he must be worshipp'd in his Mediatorial Robes, in his Garments of Flesh and Blood. The publick Right of the Man Jesus to religious Worship, as Part of the \* Complex Person of the Mediator, is here manifested to the World, as a Reward of his Sufferings. This seems to be the precise Mean-

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\* Some may complain that I speak without Caution here in calling the Man Jesus a Part of the complex Person of our Mediator, because the Godhead of Christ is usually described as a compleat Person, and the Human Nature or Man is reckoned only an Adjunct or Appendix to the second Person in the Trinity. I do not attempt to refute this Correction, nor will I insist upon the Use of the Word Part, if the Word Adjunct or Appendix will better serve the various Designs of this Doctrine. Yet it may not be amiss to cite Mr. Baxter on this Occasion, in his Paraphrase on Col. i. 16, 17. The Orthodox hold that Christ hath only two Natures in one Person, the Divine and Human. And of these the subtle Philosophers say, That his Human Nature is no Part of his Person, but an Adjunct, because God cannot be a Part. But others avoid this, as dangerous. Thus you see in Mr. Baxter's Opinion, some of the Orthodox think it dangerous to deny the Human Nature of Christ, to be a Part of his Person. And Turretine confesses it to be a Part of the Person of the Mediator, though 'tis but an Adjunct of the Logos or Word, or second Person of the Trinity. Theolog. Loc. 13. Qu. 6, 7.

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ing of the Apostle in this Place, as far as I am capable of penetrating into it.

But the Answer made to this present *Objection* as well as to others drawn from *John* v. 22, 23. will derive further Force and Evidence from the following *Propositions*.

Prop. VII. *The Godhead of Christ hath assumed the Man Jesus into an unspeakable and most intimate Union with it self, which is generally called an hypostatical or personal Union.*

The Scripture seems to express this in several Places, as when *Christ* is called *God manifest in the Flesh*, 1 Tim. iii. 16. when the *Word*, who was *God*, is said to be made *Flesh*, *John* i. 1, 14. He who was of the *Seed of David after the Flesh*, is over all *God blessed for ever*, Rom. ix. 5. In him dwells all the *Fulness of the Godhead bodily*, Col. ii. 9. These Scriptures have been sufficiently explain'd, and this Proposition confirmed so far, that I shall not imploy my self any further in it here.

Prop. VIII. *The compleat Person of our Lord Jesus Christ, or God-Man, is a proper and appointed Object of the Christian Worship.*

Though the Divinity of *Christ* is the sole *Foundation* of these Honours, yet when this Divinity has put on Human Nature, and received it into a *personal Union* with it self, in order to become a proper *Mediator* between *God the Father* and *Mankind*, then  
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the whole Person *God-Man* may receive the Worship, and stand intitled to the religious Honour.

I am so far from being singular in this Sentiment, that it might be easily shewn to be the Opinion of a great Part of our Protestant Writers. The Name of *Turretine* is well known in the learned World: In his *Institutions of Theology*, *Loc. 14. Quest. 18. Sect. 10.* he determines “ the Human Nature of *Christ* to be the inseparable Adjunct of the Divine Nature in the Matter of Adoration, and that it is ador’d together with the Word. And in *Sect. 12.* he allows the whole Mediator or *God-Man* to be ador’d, though the Human Nature be not the formal and terminative Object of Worship. *Sect. 14. Adoration* does not more confound the two Natures of *Christ*, and the Honour due to them, than *Faith* does; for as it regards *Christ*, both *God* and *Man*, distinctly in one Person, so it attributes to him according to both Natures that which belongs to him. *Sect. 15.* Tho’ the *Human Nature* or *Flesh* of *Christ* is not ador’d by it self, or for it self, yet ’tis truly said to be adored in the *Word*, with whom it is personally united. And in *Sect. 11.* Though ’tis the Deity alone that makes the Person of *God-Man* adorable, yet *Christ* as *Mediator* must be ador’d, and various Motives

“tives to worship him are drawn from his  
“Mediation.

Dr. Owen is of the same Mind. See his  
Treatise of the *Person of Christ*, Pag. 152.

“His Divine Nature is the proper formal  
“Object of our Faith, but the *intire Per-*  
“*son as God and Man* is the immediate Ob-  
“ject of it. We believe in him because he  
“is *God* ; but we believe in him as he is  
“*God and Man* in one Person. *All of Christ*  
“is consider'd and glorify'd in this acting  
“of Faith on him, and the Benefits of his  
“Mediation are the special *Motives* there-  
“unto. Page 322. The Human Nature of  
“Christ in his Divine Person, and toge-  
“ther with it, is the Object of all Divine  
“Adoration and Worship. *Rev. v. 13.* All  
“Creatures whatever do for ever ascribe  
“*Blessing, Honour, Glory, and Power unto the*  
“*Lamb*, in the same Manner as unto *him*  
“*who sits on the Throne*. But no other Crea-  
“ture either is, or ever can be exalted into  
“such a Condition of Glory, as to be the  
“Object of any Divine Worship.”

I must confess there are some few Wri-  
ters that imagine it is the *pure Godhead of*  
*Christ* alone is the single Object of Worship ;  
and they are afraid to allow the *united Hu-*  
*man Nature* to be consider'd as a *Part of the*  
*complex Person* worshipped, lest Worship  
should seem to be given to any Thing that  
is not *God*. I must own, that in treating  
Matters

Matters so sublime we ought to be well upon our Guard, lest while we would pay just Honour to the Man *Jesus*, we should take away some of the just Prerogatives of his *Godhead* : But on the other Hand, we must learn what Worship we ought to pay to *Christ* from the Scripture it self, since it is a Matter of pure Revelation ; and I should not readily allow the Man *Jesus* to be taken into the complex Object of Worship, if the Scripture it self did not seem to lead me to it, by the following Considerations.

*Consideration I.* The Worship of the complex Person of our Lord *Jesus Christ* is represented as an appointed Worship, and that partly as an Honour bestow'd upon him by the Father, by Way of Recompence for his Sufferings, *Phil. ii. 9. Therefore God hath highly exalted him, and given him a Name which is above every Name.* Now the pure *Godhead of Christ* never did or could suffer ; that is and always was worthy of our religious Worship, had it never assumed Human Nature, had *Christ* never been obedient to the Death, and never redeemed us. But the *Human Nature* may become Part of the complex Object of Worship, by the Appointment and Gift of the Father, partly upon the Account of its Sufferings. The Man was first united to *Godhead* with this very View and Design, that he should suffer and dye ; and as his Union to *Godhead*



renders him capable of this Honour, so his Sufferings and Death may be appointed in the Counsels of God to lead the Way to his actual Enjoyment, or to higher Degrees of it.

*Consideration II.* 'Tis the *Mediator Christ Jesus* who is worshipped under his Character as *Mediator*. Now this Office or Character includes his Human Nature as well as his Divine : Nay, it has a peculiar Respect to his Human Nature, as *St. Paul* tells *Timothy*, for *there is one God, and one Mediator between God and Man, the Man Christ Jesus*, 1 Tim. ii. 5. The Honour is paid to the *Lamb that was slain, in the Midst of the Throne* ; and the heavenly Spirits worship him because he has fulfilled the Office of a Mediator, and *redeemed them to God with his Blood*, Rev. v. The Man *Jesus* is appointed the *Judge of the World*, Acts xvii. 31. and all Men are therefore obliged to honour him as they honour the Father, because he is the Son of Man ; that is, the *Messiah*, John vi. 23, 27. 'Tis as Mediator we are to believe or trust in him, and to call upon him : 'Tis as God-Man and Mediator, that dying *Stephen* committed his Soul to him, for he saw him with his Eyes. *Christ* requires us to believe on him as the Means or Method of obtaining Salvation : Now 'tis not his pure Godhead, but the Person God-Man who has purchased Salvation, and who is exalted to bestow it, and therefore we must trust in *this Person*

Person, and call upon him under this Character as *God-Man*.

*Consideration III.* The very Actions and Sufferings of his Human Nature are chiefly mentioned in some of those Places where Honour and Worship are not only appointed to him by the Father, but actually given him by the Saints. When the Apostle had described him as *Man*, the *Son of Man*, or the *Second Adam*, Heb. ii. 9. he adds, *We see Jesus who was made a little lower than the Angels, for the Suffering of Death crowned with Glory and Honour*; and accordingly this Honour and this Glory which he obtained by his Death is paid him in Heaven, and ought to be paid him on Earth. Heaven is full of this Worship, and 'tis represented as given to the *Lamb* by the whole Creation, Rev. v. 13. and particularly by *Saints*, and sometimes by *Angels*, ver. 8, 9, 10, 11, 12. *Worthy is the Lamb that was slain, to receive Honour and Power*, Rev. v. 13. *To him that has loved us, and washed us in his Blood, be Glory and Dominion for ever*, Rev. i. *Because he was obedient to the Death of the Cross, therefore the Father has appointed that every Knee should bow to him*, Phil. ii.

*Object.* But how can it be that the Divine Nature or Godhead can be the only Foundation of Worship, and yet Jesus Christ be worshipped as a complex Person God and Man? Is not this an Allowance of religious Worship to be given to a Creature as well as to God?

*Answer.* 'Tis the compleat Person who is the proper Object of Worship; the Man could never be worshipped, if he were not also God. But when Godhead assumes a Creature into so near a Union as to make one Person with it self, the religious Honour may be paid to the whole Person, without allowing religious Honour to be paid to any meer Creature \*. This may be explain'd by a Similitude or two, whereby we may learn that what belongs not to any single Nature, may come to belong to it in Union with another Nature.

We may borrow one from Scripture, 1 John i. 1, 2, 3. *The Word of God, the eternal Life which was with the Father*, is said to be seen, and heard, and handled. Now if we take this *Logos* or *Word* in any Sense whatsoever, it certainly signifies a most exalted Spiritual Being, and in it self it is not capable of being seen, being heard, being handled, even as a meer Creature, consider'd in it self

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\* *When I speak in any of my Writings of Worshipping that which is not God, and call it Idolatry, I desire to be understood in this Sense (viz.) Worshipping that which has not true Godhead belonging to it, at least as a Part of the compounded Being or Person. For though the Human Nature of Christ is not true God, yet 'tis worshipped, not in and by it self, but in and with the Divine, and as a Part of the complex Person of the Mediator.*

is not capable of *religious Worship* : But when this *Logos* is united to *Flesh and Blood*, then it makes one complex Person, and thus it is *seen*, it is *heard*, it is *handled* : So the *Man Jesus* being united to *Godhead* makes one complex Person, and thus receives its Share of Honour in the *Worship* paid to the Person of *Christ*. Yet still the *Foundation* of religious *Worship* lies only in the *Godhead*, to which the *Man Jesus* is united, even as the *Foundation* of corporeal Attributes, *seeing, hearing, handling*, lies only in *Flesh and Blood*, to which the *Logos* or *Divine Word* is united.

But there is another Similitude which perhaps comes nearer to the Subject, and, I think, makes it evident beyond Exception, how the *Divinity of Christ* may be the *only Foundation* of religious *Worship*, and yet the *Man Jesus* may be assumed into a Kind of Partnership. Let us survey and compare it in these several successive Views. (1.) Suppose a *Human Spirit*, in the World of separate Spirits, had some intellectual Excellencies above its Fellow Spirits, it might receive *Human Honours* upon this Account : So was the *Godhead* of *Jesus Christ* Supreme in the invisible World, and received *Religious Honours*. (2.) Suppose this excellent *Human Spirit* assumed a beautiful and graceful *Body* into Union with it self, then this whole *Human Person* might not only receive *Human*



*Honours*, upon the Account of its intellectual Excellencies, but it might receive Addresses of *Human Honour*, because of its Beauty and graceful Figure or Motion: So the *Godhead of Christ* having assumed the *Man Jesus* into Union with it self, this whole Person might not only receive *Religious Honours* upon the Account of its Divine Perfections, but also on the Account of the Characters, Graces, Obedience, and Sufferings of the *Man Jesus*. Such Honours are frequently paid to *Christ* in Scripture. And as some of the particular *Forms of Address* made to this supposed whole *Human Person*, may be derived from some special Properties, or graceful Motions of the *Body*; so some of the particular *Forms of Address* made to the whole Person of *Christ*, are derived from the Actions and Sufferings of his *Manhood*. The scriptural Examples of Worship paid to *Christ* manifest this. (3.) The *Gestures* of Human Honour, such as *Bowing the Head or the Knee*, together with the *Acclamations* or *Songs* of Human Praise which are paid to this supposed Human Person, may be seen and heard with agreeable Sensations by the *Human Body* as an Animal, as well as noticed and accepted by the *Human Spirit* united to it: So the *Religious Honours* which are paid to *Christ* may be seen and heard, or known and observed by the *Man Jesus* with special Satisfaction, as well as they are noticed

ced and accepted by the *Indwelling Godhead* united to him. (4.) Yet the beautiful and graceful *Body* considered apart from the *Human Soul*, is not capable of *Human Honours*, even as the *Man Jesus* apart from the *Deity* is not capable (according to Scripture) of *Religious Honours*. (5.) Therefore the whole *Foundation of Human Honours* paid to this united Soul and Body, this complex Human Person, lies in the intelligent Nature, or the Soul: So the whole *Foundation of Religious Honours* paid, or payable, to this united God and Man, this complex Person of *Christ*, lies in the Divine Nature or Godhead, tho' some special Reasons, Motives, and Forms of Address may be borrowed from his Human Nature.

I know there may be a great deal of *Metaphysical* Controversy raised to perplex this, or any other Representation of Things: But if we will attend to this Illustration, I think it sets the whole Matter of the Worship of *Jesus Christ*, God-Man, in a fair and easy Light; and yet at the same Time maintains the *Foundation of Religious Worship* payable to *Christ* to be laid in his *Divine Nature*.

Now, if we consider the Worship of *Christ* as *God-Man* and *Mediator* in this manner of Representation, it gives a natural and easy Solution to many Difficulties that have been proposed.

Particularly that Objection derived from *John* v. 22, 23. *The Father has committed all Judgment to the Son, that all Men might honour the Son as they honour the Father.* Here some have said, "It were a most absurd Interpretation, That the Father has committed all Judgment to my *Human Nature*, that Men might honour my *Divine Nature*; for the *Divine Nature* receives nothing hereby, and is adorable on a much higher Reason without it. Certainly the same Subject is intended to be honour'd, which is invested with Authority from God, (*viz.*) *The Son of Man.*

*Ans.* This is granted, that 'tis the same Subject receives Authority and receives Honour; and it is no absurd Interpretation to say, the Father has committed all Judgment to my *Human Nature being united to the Divine* (which Union makes me capable of this Office) that Men might honour my *Human Nature in Union with the Divine* (which Union renders the whole complex Person capable of this Honour or Adoration). Though this Objection might also be answer'd another Way, as *Dr. Waterland*, Defence II. Q. 16. p. 381. *Christ* is not worshipped because God committed Judgment to him, but God committed it to him for this Purpose, that Men might know the Divinity of his Person, and thereupon worship him.

A further Inquiry will arise here, *Whether the Human Nature of Christ shares in the Divine Honours that are paid to his Person.*

*Ans.* Divine Honour or Worship may signify, Honour paid to a Divine Person, or an Acknowledgment of Divine Perfections. In the *first Sense* the Human Nature may share in Divine Worship, in the *second* it cannot so properly. But,

To answer this more particularly let us remember, that the *Religious Honours* which are paid to the Person of Christ, may be consider'd either as the Ascription of *Divine Perfections* and Operations to him, or as the Ascription of *Human Graces, Perfections, Kindnesses, Operations, or Sufferings*, or as the Ascription of *Mediatorial Offices, Operations and Benefits*, which are the Result of both Divine and Human Natures.

Now I grant the Human Nature *distinctly* considered, can't directly share in the Ascriptions of *Divine Perfections* (though it may receive sensible Pleasure in seeing Divine Honours paid to the Godhead.) But the Human Nature considered as a *part of the complex Person of Christ*, may receive its Share of the Ascription of *Human and Mediatorial Characters and Operations* to this complex Person, and derive a sensible Satisfaction thence. For as we can't suppose, that the Human Nature of *Christ* in this exalted State can be utterly ignorant of the Knees that bow to



his Person, and the Tongues confessing that *he is Lord*; so the Man *Jesus* cannot choose but have a sacred Relish and Complacency in these Honours, as a Reward of his Sufferings, always referring them to the final Glory of the Divine Nature. If *Jesus Christ* be worshipped as the *Lamb that was slain*, and his Human Nature takes Cognizance of these Addresses, it cannot but receive its own Share of Satisfaction from this Knowledge.

If this *Proposition* want further Illustration, let us try if the following Supposition will do it. Suppose *God himself* were clothed with a *Robe of Light* which had *Intelligence* or *Consciousness* in it; suppose in our Addresses to God thus array'd with Light, we should be requir'd to make honourable mention of that Vesture of Glory which surrounded him; might not this *intellectual Glory* be said to receive Honour or Worship from us, as consider'd in Union with the Indwelling Deity? And might it not take Cognizance of this Honour with Delight and just Approbation? Yet *this intellectual Glory, this conscious Light*, would by no means be a proper Object of any such Honours, but merely by Virtue of the Indwelling God: And every Degree of Honour or Satisfaction which it received would redound to the Glory of God himself who dwelt in the midst of it. Thus God dwelling in the *Manhood of Christ*, as in

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a Vesture or Tabernacle, is worshipped by Men; and some of the Addressee he receives are paid to him expressly as incarnate, and thus the Manhood is conscious of, and receives its own appointed Share of the Honour.

But these Thoughts lead me on to the next *Proposition*.

*Prop. IX. Since the Design of the Union of God and Man in one Person, was to render Christ a fit Mediator, therefore the Worship that is paid him may be consider'd either as Ultimate or Mediatorial, and it may in some Sense be called Supreme or Subordinate.*

*Religious Worship* may be considered with Relation to its *Foundation*, which renders the Object capable of it, and in this Sense it may be always called *Supreme*, for no Person who has not true and proper Godhead can demand *Religious Worship*.

But when *Worship* is consider'd with Relation to its *End* or *Design*, or has a peculiar respect to his *Character* as Mediator, then it may sometimes be called *Mediatorial* or *Subordinate*, for when *Christ* is worshipped in his Mediatorial Capacity, the *Design* is, that he may fulfill some Mediatory Office for us, in order to bring us to God and Heaven, or 'tis to give him Thanks that he has done it.

Again, if the Worship of *Christ* be consider'd with Regard to the *Forms* or *Modes*

of Address, it may, perhaps, be call'd either *Ultimate* and *Supreme*, or *Mediatorial* and *Subordinate*. 'Twas *Supreme* and *Ultimate* when he was worshipp'd in his Appearances to the Patriarchs as *God Almighty*; 'tis the same when we pay him the Honour of Divine Perfections residing in him, even the same Divine Perfections which are in the Father, and say, *Glory be to thy Name, O Jesus, who art over All God blessed for ever*. But it may be called *Mediatorial* and *Subordinate* when we trust in him, or intreat him to bring us near to God, when we call upon his Name to bestow on us the Grace and Gifts he has received of the Father for us, or when we ascribe Honour to him who has wash'd us in his Blood, and reconciled us to God.

*Christ* considered explicitly as the *Second Person of the Trinity*, or considered as *God incarnate*, perhaps has not always such Honours paid to him in Scripture as are *Supreme* and *Ultimate* in the highest and divinest Sense. But this is not for want of Dignity or Deity in his complete Person, but because *Christ*, the second Person, or incarnate, is rather represented as a *Mediator* in the New Testament: And according to the Oeconomy of the Gospel, the Forms of Worship paid to him under this Character, are rather *Mediatorial* and *Subordinate*: Whereas the Forms of *Ultimate* and *Supreme* Worship are generally appropriated to God in the Person  
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of the *Father*, as sustaining in that Oeconomy the Dignity and State of Supreme Godhead.

I confess, that in my *Book of the Trinity* I have followed some great Writers, and allow'd no different Sorts or Degrees of *Religious Worship* mentioned in Scripture, nor any scriptural Difference between *Supreme* and *Subordinate* Religious Worship. In so sublime and so difficult a Subject we are too ready to follow the Phrases and Language of Great Writers without a due Examination. I beg leave here to correct those Expressions, and to explain my self according to the Distinction which I have now proposed. I know of no *Subordinate Worship* in Scripture with regard to the *Foundation* of it, or that which renders the Object capable of *Religious Worship*; this is the Sense in which I meant all Worship is *Supreme*, that is, it admits no Person to be the Object of it who is not God; but there may be *Mediate* or *Subordinate* Forms of Worship paid to him that is true God, when in Union with an inferior Nature he condescends to take upon him the Form or Character of a Mediator.

All the Expressions of Scripture which represent our *Coming to the Father by Jesus Christ*, or *Praying to the Father in his Name*, or *giving Thanks to God in the Name of Jesus Christ*, and *offering the Sacrifice of Praise by him*, that *God in all Things may be glorify'd through Jesus Christ.*



*Christ.* This Language seems to signify *Mediate* and *Subordinate* Worship, that is, Religious Honour paid to Jesus Christ as Mediator, in order to make us and our Services acceptable to God the Father. And when the Man *Christ Jesus* is said to be exalted, that *at the Name of Jesus every Knee should bow, and every Tongue confess, that Christ is Lord, to the Glory of God the Father*, it seems to imply this *Mediate* or *Subordinate* Worship, as to the special Purpose and Design of it, though at the same Time this very Man *Christ Jesus* is united to the Divine Nature, and by that Means render'd capable of being worshipped as part of the complex Person *God-Man*.

There are two or three Senses in which it may be said that *Christ Jesus is worshipped to the Glory of the Father*.

1. As God the Father, or the Godhead subsisting in the Person and Character of the *Father*, sustains the Dignity of Supreme God and Sovereign Lord and Governor in the Oeconomical Kingdom, as he maintains the Rights and Majesty of the Divine Nature, and transacts all its Affairs through his Son *Jesus Christ* as a Divine Medium; in this Sense, though the Divine Nature to which the Man *Jesus Christ* is united be the same with that in the *Father*, yet as it subsists in the Person and Character of the *Father*, it assumes Supremacy, and all Things are done

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to its Glory; and all that the Man *Jesus* does, or enjoys, is *to the Glory of the Father*, though the same united Godhead capacitates him for these Actions, Honours, or Enjoyments.

2. When Christ is worshipp'd, 'tis to the *Glory of the Father*, because it is *God the Father* has appointed this Union of the Man *Jesus* to the Divine Nature, whereby as a part of the complex Person of the Mediator he is made the Object of Religious Worship. And,

3. As our Addresses to *Jesus Christ* as Mediator, or God-Man, are performed by us with this Design, that we may glorify the Person of *God the Father*, or the Divine Nature in the Character of Supreme Majesty and Godhead.

Now that all this may be done without Injury to the Sacred Doctrine of *God alone being the proper or fundamental Object of Worship*, I shall attempt to explain by this Similitude. Suppose the usual and peculiar Honour paid to *Roman Emperors* were *Prostration*; suppose the Emperor *Constantine* and his Son possess a complete equal Share in the Empire, and suppose *Caius* a common Soldier had offended *Constantine* the Father; then his Son puts on the Garments of a common Soldier, makes a Visit to *Caius* in the Army, and promises him to become a Mediator with his Father to reconcile him to the offending Soldier *Caius*. Upon this View *Caius* falls pro-

prostrate, and pays the *Son* Imperial Honours, and intreats him to fulfill this Work of Mediation, or gives him Thanks for what he has done in it: He also addresses *Constantine* the Father with Prostration, or Imperial Honours, but comes in the Name of his *Son*, and for his sake is admitted into Favour. The *Son* here receives Imperial Honour because he is still *Emperor*, which is the Foundation of it; yet the Honour is but *Mediatorial* and *Subordinate*, because the Design of it is to draw near to the Father by the Son. *Constantine* the Father always receives Imperial Honours from *Caius*, which are *Ultimate* and *Supreme*, for he sustains the Dignity and Majesty of Empire. The *Son*, though equal in the Empire, yet receives *mediate* Honours, because he condescends to be a Mediator: And yet the Form in which *Caius* pays these mediate Honours, (*viz*) *Prostration*, is *Supreme* and *Imperial*, or shows the *Son* to be an Emperor too.

Thus the Divine Nature, as subsisting in God the Father, receives only *Supreme* and *Ultimate* Honour from us Sinners: But God, as vested with Human Nature, or the Man *Jesus* united to Godhead, receives *Mediatorial* Honours, because the Design of our Address to him is to reconcile us to God the Father: Yet these *Mediatorial* Honours are *Divine*, and paid to him in a religious Manner, so as at the same Time to acknowledge his

his Communion in the Divine Nature, and his Oneness with God the Father. The Person of *Christ* is Partaker of Religious and Divine Honours; *Supreme*, if you consider the *Foundation* of them, but *Mediate*, or *Subordinate*, if you consider the *Design* of them.

I am very unwilling, in writing on this sacred Subject of *Divine Worship*, to oppose so great and excellent a Defender of the Divinity of *Christ* as Dr. *Waterland*. He utterly denies, indeed, all *mediate* or *subordinate* Worship, yet let it be noted that he allows *Christ* to be worshipped under the Character and Office of *Mediator*; but since as *Mediator* he is God as well as Man, he maintains 'tis *Divine Worship* is paid him under all his Offices. "He is a Divine  
" *Mediator*, a Divine Priest, a Divine Pro-  
" phet, a Divine King; and so our Wor-  
" ship of him never wants its proper Ob-  
" ject, never moves from its proper Foun-  
" dation, but remains constantly the same.  
" *Our Worship of Christ as a Mediator* does  
" not hinder us from considering him as  
" God at the same Time, any more than our  
" considering the Father as *King*, *Judge*, *Pre-*  
" *server*, or *Rewarder*, hinders us from con-  
" sidering him also as *Divine*." I perfectly agree to these Sentiments. All the Worship that is paid to *Christ* may be called *Divine*, because the complex Object of it has a *Di-*  
*vine*



*vine Nature*, yet I think it cannot always so properly be called *supreme* and *ultimate*; because some of the Addresses which are made to him who is *God*, particularly refer to what he has done, and to what he does, as *Man* and *Mediator*: Nor can I see any Inconvenience in calling this Worship *Mediatorial* or *Subordinate*, especially since the New Testament seems to give the most frequent Precepts and Patterns of that Worship which is due to *Christ* in his *Mediatorial Character* rather than in his *pure Godhead*.

I think we may maintain the *Deity* of *Christ*, and the *Necessity* of his *Deity* to render him *adorable*, without denying that *Mediatorial Worship* which seems to be the most natural and obvious Meaning of several Scriptures. And even in the Esteem of our Opponents, it adds Honour and Justice to an Argument against themselves, when we allow what may fairly be allowed, and don't strain the Scripture from its most obvious Meaning, in Order to disallow and deny every Thing which our Opponents have some Colour to assert.

Object. *There is no Worship of God the Supreme Being, according to the Gospel, but what must be offer'd through Christ as a Mediator. No Man comes to the Father but by me, John xiv. 6. Now if Christ be worshipped with Divine Worship as God Supreme, who can be the Mediator? So that when I worship him*

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*him with Divine Worship as God, I must worship him without a Mediator, which is not according to the Gospel.*

This *Objection* may be answered two Ways, (*viz.*) By considering *Christ* the Mediator in his *Human Nature*, or in his *Divine*.

1. If we consider *Christ* in his *Human Nature*, he is an All-sufficient Mediator to bring Sinners into the Favour of God, because he has done and suffered every Thing that is necessary to procure Peace; and he is united to the Divine Nature, whence all his Mediatorial Actions and Capacities receive their Efficacy. The Man *Jesus Christ* is a Mediator between God and Man, as the Scripture expresses it, 1 *Tim.* ii. 5. and he may be address'd with *Religious Worship*, because he is united to God, or he is *one with God*: And yet he may be thus address'd without a Mediator, for nothing in the Gospel forbids a Sinner to worship *God-Man*, or a *Man united to God*, without any Medium.

Or, 2. If we consider *Christ* the Mediator in his *Divine Nature*, we may address him with Divine and Mediatorial Worship without any other Medium; for in the Character of *Mediator*, and as he is *united to Man*, he is not that Supreme offended Majesty of Heaven, which refuses Access to Sinners without a Mediator. 'Tis God in the Person of the Father who sustains the Supreme Dignity

Dignity and Majesty of Godhead, or the Character of *Supreme Governor* ; and 'tis in his Person that the Deity is dishonour'd by the Sins of Men ; therefore he is not to be approached under the Gospel by offending Sinners without a Mediator : And the Word *Father* is put with great Propriety and Emphasis into that Text, *John* xiv. 6. *No Man comes to the Father but by me.* But the same God in the Person of the Son or Mediator, dwelling in the Human Nature of his Son *Jesus*, may be worshipped without a Mediator ; for in this View the Godhead does as it were put off the Character of *Supreme Governor*, by assuming Human Nature, by condescending to accept the Work of Reconciliation, and to sustain the Office of a *Mediator*.

The foregoing Similitude will serve to illustrate this. The Son of *Constantine* is Emperor as well as the Father, and is offended as well as the Father, because the Soldier *Caius* had broken the Laws of the Empire ; and therefore the Son will not admit *Caius* the Offender to approach him, or come into his Presence, when he is sitting on the Imperial Throne, assuming the Character of *Emperor* : But when he has put on the Garments of a common Soldier, that he may become a *Mediator*, he gives *Caius* the Offender Leave to address him as a *Mediator*, and thus reconciles him to the offended

fended Emperor, to *Constantine* his Father.

Left there should be any Exception taken against this Similitude, because *Constantine* and his *Son* are two distinct Beings, whereas the Godhead of the Father, and the Godhead of the Son is the same, I might represent the Matter thus : Suppose there were but one single *Emperor of Rome*, and call him *Augustus Caesar*, he may refuse to admit an Offender into his Presence, without a *Mediator*, while he sits on the Imperial Throne, dressed in Robes Imperial ; and yet *Augustus Caesar* himself may put on meaner Raiment, may visit the Offender in his own Dwelling, and permit him to converse with himself, though he be Emperor, under the inferior Character of a *Friend*, that would willingly reconcile the Offender to himself as *Emperor* : Thus *God in Christ* is reconciling the *World* to himself. *God in Christ* may visit us offending Sinners in our own Dwelling on Earth ; he may permit us to address and worship him without any other Mediator, though *God in the Person of the Father*, and as *Supreme Governor* would not suffer it.

There does not seem any Thing in all this, either unscriptural, or contrary to common Reason ; nor has it any Thing in it so disagreeable to *Human Ideas* and *Customs*, but it might lead us into a clear and intelligible Conception of these *Divine Mysteries*, if we could



could but suffer our selves to receive such an Explication of Difficulties in Divine Matters as may be borrow'd from Human Affairs. And surely it is in such Sort of Human Language that God in his Word reveals to us the Mysteries of Salvation ; and our blessed Saviour in this Manner, by *Parables* drawn from earthly Things, represents to us Things heavenly.

### C O N C L U S I O N.

I shall conclude this Discourse with a short *Recapitulation* of it under the following *Queries*, and a *Remark* or two on the common Sense of the *Arians* and the *Trinitarians*, about the *Worship of Christ*.

*Query I.* Is it not the constant Custom, both of Scriptural and Heathen Writers, to give the Name of GOD to every Thing that is made the Object of religious Worship, whether it be superior or inferior, whether it be one or many ?

*Query II.* Is it not expressly forbidden in the first Command, to *have any other God or Gods*, besides *Jehovah* the God of *Israel*, *i. e.* to receive or admit any other Object of Religious Worship ?

*Query III.* Does not this Command seem to be of everlasting Continuance, by the Repetition and Establishment of it under the New Testament, as well as by the peculiar

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Solemnities of its Sanction under the Old ?

*Query IV.* Is not our blessed Saviour called GOD several Times in the New Testament, and is he not also represented as a proper Object of Worship, both in Precept and Example ?

*Query V.* Does it not therefore appear a most natural Consequence, that *He is the True God* ? Or that *Jesus Christ* has such an Union and Communion with *Jehovah* the God of *Israel*, as to be called by the same Names in their sublime Sense, and to receive religious Worship accordingly ?

*Query VI.* Are there not some Expressions in the New Testament, where *Christ* seems to be exalted and advanced to receive religious Worship, as a Gift from God the Father, and sometimes as a Reward of the sufferings of his human Nature ?

*Query VII.* Does not his Human Nature it self, according to the Language of Scripture, seem to be the more immediate Object of this Exaltation and Reward, and to be admitted so far into a Share of these Honours as it is capable of receiving them ?

*Query VIII.* May not this Difficulty be solved, by supposing the Man *Jesus*, by his most intimate Union to or Oneness with *Jehovah*, or the God of *Israel*, to become One Person with him, and thereby become a Part of the Object of religious Worship, from which all other Creatures are for ever excluded,

cluded, because they have not this Privilege of *Personal Union* with the Divine Nature?

*The* REMARKS *are these.*

The Doctrine of *Religious Worship* paid to the Man *Jesus*, is acknowledged by the *Arians*, and accounted for by the *Appellant*, by supposing him to be exalted by the Appointment of God the Father to this Honour, though in Truth he be only a Creature, or a Being inferior to the true God; and by supposing the first Commandment to be so far repeal'd under the New Testament, as to admit of *another Object of Worship*, that is, *another God* beside the Supreme God, the God of *Israel*. But this seems to be *cutting the Knot* instead of *untying* it, and breaking through the great Doctrines of the *Deity of Christ*, and the *Perpetuity of the first Command*.

On the other Hand, the Man *Jesus* is excluded from all Share whatsoever in Religious Honour or Worship by some *Trinitarian* Writers; and they determine those Texts, wherein *Christ* is represented as exalted to this Honour, to belong only to his *Divine Nature* considered as clothed with *Flesh and Blood*, and they explain them these two Ways.

1. By supposing the Divine Nature in the Person of *Christ* to be *Oeconomically*, though not really inferior to the Divine Nature in the Person of the *Father*, for he sustain'd the Character of *God's Servant, Angel, Messenger,*  
&c.

III. **Diff. III. founded on his Godhead.** 121

&c. and that God the *Father* has given the Divine Nature of *Christ* an *Oeconomical* Exaltation, or Right to Religious Worship, both as dwelling in *Flesh*, and as now publicly vested with Regal Authority, though it had really this Right to Divine Worship before.

2. Since the *Deity of the Messiah* was not distinctly known to former Ages, they suppose that after the *Sufferings and Death of Christ*, the Father has more clearly publish'd his Deity to the World, and has declar'd him to be *one God with himself*, and the proper Object of Worship. Thus God the *Father's Publication of the Deity of Christ*, as adorable, and of its peculiar additional Claim to our Worship, since the *Sufferings of his Human Nature*, is call'd, the *Exaltation of him to this Worship* on the Account of those *Sufferings*; as there are other Things also said to be done in Scripture Language when they are only manifested.

These are the justest Representations which I know of the common Solution of this Difficulty; and so far as the *Exaltation of Christ* in those Texts may relate to his *Divine Nature*, I concur with these Sentiments. And indeed I should have acquiesced herein entirely, and sought no farther, if I had not found some Expressions of Scripture which seem to carry with them in their plain

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litteral Sense, an *Exaltation of the Man Jesus to some peculiar Religious Honours*: This inclin'd me to attempt a Solution of this Difficulty in a little different Manner. Nor am I alone herein, for there are several great Divines in this same Sentiment (*viz.*) That the *Human Nature of Christ is a proper Part of the Person of the Mediator*, and as such is joined with the *Divine Nature in the Religious Worship and Honours which are paid to Christ as God-Man*; so Dr. Owen, Turretine, &c.

But if it be found plainly inconsistent either with the *Deity of Christ*, or with the *First Commandment*, I still think it better to relinquish this Attempt, and betake myself to the common Explication of these difficult Texts, rather than renounce the *Deity of Christ*, or the *Perpetuity of the first Command*, which seem to be establish'd upon so numerous and so evident Proofs of Scripture.

Yet after all, if these two different Propositions are plainly revealed in Scripture (*viz.*) That *Religious Worship belongs to God alone*; and that the *Man Jesus as personally united to the Godhead, is exalted to some kind of Partnership in this Honour*, I would choose to believe them both, since I do not see any evident Contradiction in them, though perhaps I may not have hit upon the best way of reconciling them.

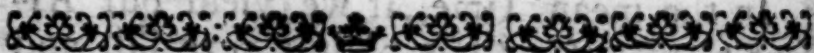
It is a general and excellent Rule, that where two Propositions are evidently true, we are not to reject either of them because we cannot at present find the Modus or Manner how they are reconciled: I would be ever mindful of the Weakness and Narrowness of our Understandings, and confess that there are some mysterious and sublime Doctrines in the Word of God, for whose farther Explication we must wait till the pouring down of the Blessed Spirit from on high, when the Knowledge of the Lord shall cover the Earth as the Waters cover the Sea; when the Light of the Moon shall be as the Light of the Sun, and the Light of the Sun as the Light of seven Days.

In the mean Time, if we yield our Assent to what God has plainly reveal'd, and fulfill the Practical Parts of Religion which God has plainly enjoin'd, we have no Reason to doubt of our Acceptance unto Eternal Life, and our safe Removal and Advancement to the Upper Blessed World. There we shall see the Redeemer Face to Face, and have the Mysterious Glories of his Sacred Person reveal'd to us, that we may pay him such Celestial Honours as are required of all the Worshippers in those Holy and Happy Regions. And when we shall join together in that joyful Song, *Worthy is the Lamb that was slain to receive Glory and Blessing, for he has wash'd us from*

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*our Sins in his own Blood, and redeem'd us unto God, we shall then be fully apprized of the Nature of that Worship which we pay to our Redeemer; and we shall no more dispute how far the Man Jesus is admitted to a Participation of these Honours, who in Union with the Divine Nature, is over All God Blessed for ever. Amen.*

F I N I S.



*Published by the same Author,*

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